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Boston Recorder.

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No. 40 Vol. XXIII.

Religious.

NECTION BETWEEN THE CLOSET AND d read on a Public Oc

re is a connection between the closet The Apostles evidently regarded intimate and important. At a time rattention was especially demanded that matters of the church, their unanseems to have been, to give continually to prayer and to the min-e word." To this decision they adhered through life. Faithful of the gospel, in every age, have had ews and adopted the same course. set is not, as it seems often to be rethe mere name of something, we know somewhere, we know not where, r's closet is the pastor's home. While hand it is closely connected with God, on the other it joins hard

alpit. hat does the connection appear? In is, what is the influence of the closet

this inquiry, three consideracem peculiarly important. The closet affects the preparation for the

tional spirit is highly favorable to We have heard of an eminent minis-a said, "if he had but two hours in epare for the pulpit, one should be ver." To say no more, there was in his resolution. There is a voling in the old maxim, " bene orasstuduisse." Says the lamented ce I began to beg God's blessing lies, I have done more in one week, e done in a whole year before."

nunion with God affects even of the text. It affects also the art and style of the sermon. The now just on the verge of heaven, reages, and commits them to his messages, and commist men to his to his memory in their freshness and Hence there is a simplicity, a vigor at in his style which he would not secure. His sermon might perhaps did^n without the aid of devotion, but be the splender of an icide. The the splender of an icicle. The be soft and beautiful, but it would ess and beauty of moonlight. The and vivifying influence of the sun

wanting. mion with God affects the *spirit* of a The man who studies on his knees

A line which dying he might wish to blot." ense of the presence of God and the of souls makes him fear to trace a word opposed to the mind of the Spirit whose influence he is writing.

The closet affects the delivery of sermons.

, after bearing two ministers preach ertain occasion, remarked, "the first if he did not believe what he said, the e, after hearing two min is if he was conscious that the Son of God at his elbow." A simple fact gives us scret of this difference. The one was a ambitious young man; the other was an inister, remarkable for the simplicity and

amount of preaching which gard as really and soberly in earnest, that is the difficulty? Surely it is not set the object of preaching is not of suffimportance. It is not because the sube not living and breathing realities. It use "facts are spoken as if they were It is because the preacher does not set by the oracle of God." The serat has been wet with the minister's the closet, cannot be lifeless in the puldelivery of sermons. It affects the posture-his countenance-

e is indeed much of what the world calls it cloquence" among men who know lit-nothing of real communion with God. is easy to discriminate between what is pulpit eloquence, and what has been in the pulpit." The two A man who is destitute of the cloquent in the pulpit; at deep, subduing, overwhelming emo-which deserves the name of pulpit eloich deserves the name in pupul does not exist. Even a dead body, un-influence of galvanism, may startle, and and look wild. Nay, an automaton imic life. But, after all, there is only a speaking eye of a man urging imn to attend to their immortal interests says, it was more than two years, after entered the pulpit before he learned the of preaching. "I thought," says he, ching was only going into the pul-ng off a sermon." He afterwards ing off a sermon." He afterwards ungent and successful preacher, but ecame, eminently, a man of prayer, cely need be added, that the closes

s the success of sermons.
th Scripture and facts authorize the a will most signally bless those who are the most frequent in their ap-n to him for direction and a renewal of ials. "He that goeth forth, ing precious seed, shall doubtless again rejoicing, and bringing his sheaves im." Many an honest minister seems to be that the word "doubtless" implies all a little doubt. But there is nothing in the language of the Spirit. There ome apparent exceptions to this rule, whole truth were known, they would ably be proved to be only apparent. nises are unqualified. Let God be

lough it prove every man a liar.
we appeal to facts. After the ascension st, the Apostles went forth and preached vas risen from the dead,—a point upon very thing depended in preaching him cess. Every where multitudes listenaccess. Every where multitudes used and believed. Churches, in every director planted. The sternest enemies of the ame his warmest friends. But what he secret of this success? It may be told in the sternest of the success? secret of this success? It may be told the sentence. "They took knowlege of that they had been with Jesus." had seen the Saviour. They had con-

e had risen from the dead.

ually true is it that a personal and intiquality true is it that a personal and inte-le communion with Christ renders preach-of the present day successful. If the man God comes down from the mount with his e shining with heavenly radiance, the peo-will be affected by it. They will feel, they last find.

"How awful goodness is." The most successful preachers of every age, have been those who were most "with Jesus." Who are the men who have been most signally blessed during the last century? They are

such men as Brainerd, who spent an incredible amount of time in prayer,—and Edwards, who studied on his knees,—and Whitfield, who is said to have spent at least two hours in his closet before preaching. It is said of President Davies, that he never preached a sermon which was not instrumental in at least mon which was not instrumental in, at least, one conversion. Some of his sermons brought many to the foot of the cross. For an explanation, we need only say, President Davies was a man whose soul was made of "heavenly fires." He delighted to be in his closet. Shepherd was greatly distinguished for his success in preaching. When on his death-bed, he said to some young ministers who were pres-ent, "the secret of my success, is in these three

1. The studying of my sermons very fre-

quently cost me tears.

2. Before I preached a sermon to others, I derived good from it myself.

3. I have always gone into the pulpit as if I were immediately after to render an account to

were immediately after to render an account to my Master!

All who knew that devoted man would have

united in expressing his "secret" in these three words, -in the close.".

Facts might be multiplied indefinitely in proof of the point under consideration. But enough has been said to show that *preaching* is not "the letting off of a sermon." The man who walks with God, and is worthy to be employed as an ambassador from his court, will forget himself—forget every thing, but the overwhelming importance of his message to dying men. He is not the man to

When he should woo a soul."

Let him succeed in disclosing to men their real condition, and holding up to their view a true likeness of Christ, 23 and he is content,

for himself, to be "hid behind it." The question, why is preaching so often in-effectual, is one which the revelations of the judgment will show to have a more serious bearing upon ministers than we are accustomed to suppose. How many scores of cold and heartless men call themselves the ministers of Christ, and preach, and preach and preach as if heaven and hell were mere pictures of fancy, and death an eternal sleep! O when will the ministers of Jesus learn that stupidity is never so misplaced as when it appears in the herald of the cross! When will they learn that the only way to "magnify their office" and save souls, is to be praying men!—that if they would make the pulpit their throne, they must make the closet their study!

T.

UNPARDONABLE SIN.

[An Extract.]-There is no guilt too great to be forgiven, no stain of transgression which the blood of Jesus Christ cannot wash away. It was not a partial deliverance from death, it was not a limited atonement for sin, he came to effect, but a full and sufficient work,—to "taste of death for every man;" so that all who believe in Christ shall have eternal life. And therefore, if any individuals be still guilty and condemned, it is not for deficiency of virtue in Christ's sacrifice—his resur-rection and ascension prove that he completed the expiation of the world,—but for want of their applying to it, that they perish. This consideration may serve to quiet the minds of those who alarm themselves lest they have committed the unpardonable sin. The essence of that sin consists, I would venture to urge, of that sin consists, I would be to Christ for pardon; and surely if his cross be trampled on, if the blood of his covenant be counted an unholy thing, there remains no other sacrifice, no further means by which to escape destruction. It is not, therefore, that any one anxiously draws near to God, and is thrust away; that he in earnest pleads Christ's merits, and has that plea disallowed; that he strives to wash, and finds the well of salvation dry, the living streams exhausted;-rather, he comes not pleads not, desires not to be cleansed, and thus seals to himself his doom. And he is properly by this obstinancy said to sin against the Holy Ghost. For the office of that Spirit is to render the blood of Christ really effectual, to lead sin-ners to his cross, to apply to individuals the purifying virtue of the fountain he has opened. Hence such a sinner against his own soul as I have just described resists the Spirit, refuses his have just described resists the opin, the energetic leadings, quenches his motions; in the energetic language of the apostle he "hath done despite unto the Spirit of grace." What other spite unto the Spirit of grace." What other guide will be find? He has put away the hand that would have pointed him to mercy; he has dismissed the instructor who would have taught him holy things; he has shaken away the genseared, and his heart as hard as the nethermost mill-stone. He perishes, but it is by his own fault; he perishes, but it is his own perverse will that has ruined him; he would not come to Christ, that he "might have life." Let those, then, who are warned, he wise in time, lest they be justly left to themselves; but never let the humble penitent imagine that he is condemned to find "no place of repentance," fear that Christ's atonement will not reach his

DEATH OF INFIDELS.

From amongst the beacons, furnished by the last hours of the skeptical, let two be selected, last nours of the skeptical, let two be selected, those left by the two archleaders of the faithless host—Voltaire, the prince of philosophical, and Paine, of vulgar, infidelity. The horrors of the closing scene, of the profane though brilliant Frenchmen are too well authenticated to be disproved. They are the more memorable, because had Infidelity been allowed to choose because had Infidelity been allowed to choose the champion on whose constancy she would have staked her character, would she not have chosen him who had assailed Christianity with no less force than virulence, whose enmity against it had known no abatement with de-clining years, who had seemed to have triumphed over every misgiving of conscience, and whose habitual fiendish exclamation in and whose habitual fiendish exclamation in reference to the Saviour had been, "Crush the wretch!" But when this proud blasphemer had been spared to nearly fourscore years and ten—when he had diffused the poison of his principles throughout his native land—when, after a season of partial discredit and retirement from the metropolis, he had returned to Paris for the purpose of enjoying a kind of public apothersis when a mighty assembly public apotheosis—when a mighty assembly had wreathed his hoary hairs with laurels, and overpowered him with idolatrous applause,— then, whilst returning to his apartments, his nostrils still recking with the incense of adula-tion, and his ears still echoing with the accla-mations of adoring thousands—at that very moment God smote him, as he had smitten the haughty king of israel, with a terrific and im-medicable malady. The hand of God was up-on him, and the postherd of the earth found how fearful a thing it was to strive with its Maker. Almost unimaginable were the tor-ments of his mind; his cries were piercing as Maker. the shricks of a fiend; his atheistic associates, who would fain have steeled his spirit, fled before his curses; the nurse who waited upon him would never afterwards tend the death-

bed of an unbeliever; and Dr. Tronchin, his physician, declared, "That the furies of Ores-tes were nothing to the tortures of Voltaire." Scarcely less horrible were the last hours of Paine. That miserable scoffer, after having done untold mischief to the ignorant and unstable, after a career of successful villainy, found himself in the end "forsaken," as he expressed it "by God and man." Friendless and unpitied, on a foreign shore, he lingered out his latter days, racked with pain, and surrounded with filth and destitution; his fool-hardiness failed him altogether—his pride vainly struggled to suppress his horrors—alternately he prayed and blasphemed; abject were his wretchedness, and piteous were his moans. These, Infidelity! are the consolations thou reservest for the hour of natures' agony; it is thus thou smoothest the pillow of thy dying votalone untold mischief to the ignorant and unsta thou smoothest the pillow of thy dying vota-ries! Nor will it vindicate thee to point to the boasted calmness with which Hume and others ries! boasted calmness with which Hume and others met their end; for their calmness was forced, and there was effort in their peace. Recent disclosures indicate, that even the torpid Scotch-man had his shivering forebodings; and inde-pendently of these, his levity in dying was as pendently of these, his levity in dying was as indecent as we believe it was unreal. No one acquainted with the desperate pride of the hu-man heart will wonder to see how mightily it will wrestle to retain the mask of consisten even amid the expiring agonies of unbelievers but spite of every effort, if the visor do not al ways drop, yet it rarely fails to be so far dis-composed as to betray the real features which it is designed to hide.—Rev. H. Stowell.

Obituary.

REV. CHARLES FORBUSH.

Those who have been eminently devoted to God, should be had in grateful remembrance. The mind dwells with delight upon the pious example, the useful life, and the joyful death of departed friends. The record of such scenes tends to strengthen the faith, animate the de Sires, and confirm the hopes of the living.
These remarks will be illustrated by giving a brief outline of the Rev. Charles Forgush, ate pastor of the church of Christ in North-

This beloved servant of Christ was born Upton, Dec. 13, 1803. Blessed with pious parents and a religious education, his mind was early imbued with the truths of the gospel; and by means of those truths, under the of divine grace, he was brought, hopefully, to submit himself to God, in the 18th year of his age. Ever after this, the rule of his life was the divine law, his object the divine glory, and his only hope, divine mercy. Having united himself to the church of Christ, his thoughts and his heart were gradually turned to the gospel ministry, until he became settled in the persuasion, that duty required him to consecrate himself to this sacred work. Un-der this impression, and with this object stendi-ly in view, after having labored for his father

until he was of age, he then commenced a reg-ular course of study. He was graduated at Amherst College, 1830. After Mr. Forbush took his degree, he entered the Seminary at Andover; and after passing the usual time, he was licensed to preach. He was soon invited to preach at Martherough; a call was extended to him, to become their pastor. This call he accepted; and was ordained, Aug. 1, 1833. But, here he labored call the string of the string only a short time. God designed him for an-other place. Though he preached to this be-loved flock, but about seven months after his ordination, he did not labor in vain. His preaching was accompanied by the Divine Spirit, and 30 were added to the Lord. In the utumn of 1833, he was united in marriage to Miss Susan B. Forbes, daughter of Dr. Jona than Forbes, of Westborough; by this union he gained a most tender friend, who was dis posed to minister with great devotedness to his comfort and usefulness. Mrs. Forbush is comfort and usefulness. Mrs. Forbush till survives her husband. They had no chil-

Having received an honorable dismissi from his former charge, though on both sides, it was tenderly painful, and the necessity of it deeply regretted, he was installed pastor of the deeply regretted, he was installed pastor of the church in Northbridge, June, 1834. On that occasion, we rejoiced with this beloved church and people that they would long enjoy the la-bors, and prayers, and examples of the man that was so much beloved. But alas, after laboring among them a little more than four years, he was called from his work, in the midst of his usefulness, and in the meridian of midst of his usefulness, and in the meridian of life. He died Sept. 9, 1838, in the 34th year of his age. He died of a fever. Though much of the time, during his sickness, he did not enjoy the exercise of his reason; yet, in his lucid moments, he manifested the same calculations. The same calculation of the manifested the same calculations are supplication from a Chinese. moments, he manifested the same calmness and serenity, the same meckness and patience, and the same submission and fortitude, that he had uniformly exhibited in the time of health and prosperity. During his sickness, he en-joyed the kind sympathies of his people, who were ready to administer to his wants both by night and by day; every thing was done, both by them and his physicians, to preserve, if possible, his much desired life. At his funeral a discourse was delivered, to a large collection of people, "sorrowing, that they should see his

The decease of such a pious, faithful, and evoted minister, in the midst of his days, devoted minister, in the bears a dark aspect apon the cause and inter-est of Christ, and, especially, in the town, where he had labored with so much success. This instance of mortality, gives us just cause to cry, "Help, Lord, for the godly man ceaseth." Mr. Forbush possessed good natural abilities, improved by diligence in study. Impelled by the ardent love to God and man, and that imperious sense of his own responsibility as a servant of Christ, which so early and so fully took possession of his breast, he seemed to live exclusively for God, and to give to the work in which he was engaged, the concentrated energies of his mind and heart. His natural disposition was most amiable, kind, and obliging. In his various relations, as a husband, a friend, a brother, a son, a pastor, the benevolence of his heart, in his constant endeavors for their individual happiness was manifest. Whatever his hand found to do, he did it with his might. He was always punctual to all his engagements; ready to perform what fell to his lot. He was eminently a man of prayer; his ardent soul, at times, seemed to take wing, and soar above the vanities of time, and mingle with the riches of eternity. Secret communion with heaven was the element his soul. Zion, the purchase of the Rede er's blood-Zion the object of God's everlasting love, was very near his heart. He preached plainly the great doctrines of the gospel; he dwelt much upon the benevolence and glory of God; the excellence of the divine law, both in its obligation and in its penalty; the character of Christ; his atonement; the work of the Spir-it; the guilt and dependence of sinners; the sanctification and final blessedness of believers. His manner of preaching was plain, but sol-emn, affectionate, and, often very impressive. He made others feel, because he felt hinself; and this is the great secret in preaching. It is

mother pastor, who will preach plainly and faithfully the great doctrines of the cross, which were so eminently exemplified in the character, life, preaching and death of our much esteemed, and much lainented friend and

Died at Brookfield, Vt. on Friday, Sept. 13, Miss Nancy Trask, daughter of Mr. Israel Trask, of Beverly, Mass. in the 28th year of

her age. In the death of Miss Trask, a numerous circle of relatives and friends are called to deplore a loss which time will not repair. We would be far from merely eulogising the dead, but it is a tribute we involuntarily pay to departed

worth to record its virtues.

Few persons have possessed in a higher degree than the deceased, those amiable qualities, which contribute so much to sweeten the inter course of life and invariably endear their pos-sessor; 1029 who knew her will ever forget her kind and winning manner, her affectionate ex-pression of feeling, her benevolent sympathy and lively interest in the welfare of others. But it is the recollection of her Christian gra-ces which now affords her mourning friends their sweetest consolation and to which her naturally amiable traits of character were indebted for their peculiar charm. She was a friend and follower of the meek and lowly Saviour, and furnished in her uniform and happy life a lovely example of the power of picty. Her conflict with death was severe; and though not permitted during her last moments to bear testimony to the sustaining power of heavenly grace, He through whose mercy she was pre-viously enabled to look upon and speak of death with screnity and composure, was doubtless near. The best evidence she could give of peace with God through the Lord Jesus Christ was furnished in her life. Though taken away from the midst of life's promises and hopes and though consigned to an early grave, the bitterness of separation is alleviated by the sweet assurance that she is now with the spir

its of the just made perfect.

Miss Trask was eminently qualified for use fulness, possessing an ardent thirst for knowl-edge, with universal industry and perseverance in its attainment; she was well fitted for the station which was the principal object of her efforts, that of a teacher of youth; she had taken a deep interest in the subject of female educa-tion, and was engaged in instruction during the greater part of the last seven years of her life. At the time of her decease, she was principal of the Seminary at Brookfield, where, though distant from her family, she had drawn around her many dear friends, in whose kind offices she shared to the last, and who attended her with sorrow to the tomb.

That inscrutable providence which takes away those whose life seems most desirable appeals most affectingly to our submission faith and love; while we believe that God has some higher service for them to render in brighter and better world, it is still

"For us they languish, and for us they die." To try the strength of our confidence in God, to loosen the ties that bind us to the world, to lead us to place our affection on things above, and to live for eternity. It should therefore be our chief anxiety to improve such events to his praise, to walk in the footsteps of the pious dead, that when life shall close we may be prepared for the inseparable attachments and un ending fellowship of Heaven. Beverly, Sept. 22.

Intelligence.

FROM CHINA.

The Rev. Mr. Gurzlaff writes to us from Ma cao, April 7, as follows:
"DEAR SIR,—We feel greatly obliged for the

" Our school numbers now about 23 Chinese children. We have had very severe trials, for many of the most promising children, after hav-ing made considerable progress both in Chinese as well as in English, left us on a sudden. as well as in English, lett us on a Section Nothing but faith and perseverance will sustain us through such troubles. It was to me very hand Sounday morning, a num-

"Most of our pupils can read the Scriptures and the largest of them occasionally explain easy passages to the younger ones. But still they are heathen children and infected with all the vices

The interest taken by the natives in this humble institution has lately been very lively and more than one hundred children have been offered to receive them into the school. Though this is a very feeble beginning, yet God may bless it in much mercy, and the Saviour conde-scend to reveal his redeeming love. Never cease to pray for the revelation of his power in reclaiming this great nation from eternal destruc-

"The hearer of this letter is the voungest of our Japanese Rikomats, he has been for some time under Christian instruction. * * * * * Please to receive him as the first of that benightd nation who ever visited your favored country, ad never cease to pray for Dear sir, yours truly, Ch. Gutzlaff."

EPISCOPAL GENERAL CONVENTION.

The late session of this body which was holden at Philadelphia, closed on the 17th inst. Many topics of common interest to the friends of Zion were discussed, together with others of more particular interest to that denomination. We present the following summary from the Episcopal Recorder of September 22.

tember 22.

ADJOURNMENT OF THE GENERAL CONVENTION.—This body closed its session about 9 o'clock last Monday evening. Its proceedings were in the greatest harmony and quietness.

We find several new dioceses added to our ecclesiastical union—Indiana, Fiorida, and Louisiana, to which may be added the new diocese to be made by a division of that of New York. Two other members are to be added to the House of Bishops. The testimonials in favor of the Rev. Dr. Potter, essistant Bishop-elect of the diocese of Massachusetts, were signed, and the House of Bidgops nominated unanimously Rev. Leonidas Polk, of Tennessee, as missionary history of Ar-kansas, upon which the House of Clerical and Lay Deputies at once elected him, and signed in

is case also the proper papers.

MEETING IN BEHALF OF MISSIONS.—Agreea-MEETING IN BEHALF OF MISSIONS.—Agreeably to previous arrangement, a missionary meeting was held on Thursday evening of last week,
in St. Andrew's Church, and attended by a very
erowded audience. Bishop Onderdonk of New
York took the chair and offered prayers for the
Divine blessing. The first speaker was Bishop
Kemper, who gave a picture of the wants and

breaches, will soon send to this bereaved flock mother paster, who will preach plainly and faithfully the great doctrines of the cross, which were so eminently exemplified in the character, life, preaching and death of our much esteemed, and much lamented friend and brother.

For the Boston Recorder.

NANCY TRASK.

Died at Breaked L. V. e. Eigher. Seen 18. do not clash with each other, either in spirit or policy, that they spring from one spirit, a more of that spirit the Church has, the

rospers. Rev. Mr. Britton of Indianapolis, Ind., succeeded. He had known Indiana for the last ten years and could speak of the discouragements and encouragements of the missionary work in the West. One thing discouraging is the low esti-mate put upon the clerical office. A clergyman's influence in the West must be that of his personal character rather than of his office. This, he thought may be owing to the many calling themselves preachers who have been wholly unqualified, or have assumed the name to answer a temporary selfish purpose. Want of churches, also, was a discouraging circumstance. The prejedice against forms of prayer cannot be overcome un-til mality worship as a statistical section. til public worship is well established and time given for calm reflection, and to this end churches must be had to give a fixed character to congregations. Want of support, the speaker stated, is also an obstacle. Ministers are obliged to ed, is also an obstacte. Mainsters are obliged to become schoolmasters, and this much hinders successful devotion to the proper work of the ministry. But there are some things encourag-ing, such as the generous hospitality of the West, Every house is the visiter's home. Though the Every house is the visiter's home. Though the minister may not be welcomed for his office, yet he will every where be generously, entertained as a stranger. Above all, there is the encouragement which arises from the certain prospect of doing good. The faithful missionary is the instrument of leading souls to the knowledge of God, and the West turnishes many instances of success. In 1833 but any add but one mission. success. In 1835 Indiana had but one mission ary and not one place of worship of the Episco-pal Church; now there are nine clergymen and

several churches in progress.

Rev. Dr. Savage, missionary to Africa, next spoke. He represented the dreadful condition of Africa in a moral aspect. The superstitions of that country are cruel and debasing. The people worship evil spirits who are to be pro-pitiated by charms. They believe in a transmi-gration of sonts. The heaven of the African is one of animal life and pleasures, a sentiment fitted to degrade and debase the soul. The mis-sionaries to Africa have found their incipient labours encouraging. The native chiefs are eager to have their children instructed, and already in the schools are some proofs given of the power of the gospel in turning the heathen to God. Several other missionaries were to have ad-dressed the meeting but the hour being late they

had not the opportunity.

The harvest of the Gospel, we trust, is ripening, and the Lord is preparing his Church for a great increase. Let our beloved brethren who go o distant places and those who are "sent far bence to the Gentiles" take courage. They have the sympathies of many who are praying for them in secret, whom they may never know nor hear of, till they meet them in their Redeemer's glory. Let them be strong in the Lord, whose presence is with them, and whose promise if or their support and encouragement. We know there are those who remember them and pray for them, and whose prayers cannot be hinder ed. We trust that there is such a measure of the spirit of missions now in the Church as is the first fruits of an abundance. The holy flame cannot be quenched. It will exist and increase till the whole Church is baptized in the sacred fire, and rises up in apostolic zeal and power.

VERMONT.

Extract from a Narrative of the State of Religion, presented at the meeting of the General Conven tion, at Vergennes, September, 1838.

From almost all the Associations, accounts of vivals of religion have been received. In some estances these revivals have been of a very interesting character; and it is, as it appears to teresting character; and it is, as it appears to your Committee, a circumstance which is particularly worthy of notice, that they have, for the most part, been the result of the blessing of God on the stated labors of settled pastors, in connection with the efforts and the prayers of the members of the churches in which they have taken place. These revivals seem to have praying a particularly within the hounds have prevailed particularly within the bounds of Windham, Rutland, Black River, and Montpelier Associations. Some reports speak of "Circular Conferences" as having been very useful in the places in which they have been are described as consisting not only in the hope-ful conversion of sinners, but likewise in the increase of spirituality and devotedness on the part of professors of religion. In most of the places which have not enjoyed revivals, but which are favored with the stated ministry of the word, instances of conversion have occur-red, and additions have been made to the churches from time to time. Three new churches have been organized within the bounds of this Convention, during the past year; and two of them, it is stated, are enjoying a good measure of prosperity. On the whole, it is bemeasure of prosperity. On the whole, it is be-lieved, that throughout the different associaons the interests of religion have been advance ing during the year: from some of them, how-ever, there come heavy complaints of the worldly-mindedness and luke-warmness of the professed followers of Jesus Christ.

A good degree of harmony and affection pre-vails among the ministers and churches con-nected with this Convention. While they take an interest in the various important ques-tions which are now before the public, and dif-fer among themselves in their views of some of these questions; still it is believed, that this diversity of aninian does not prevent them from keeping "the unity of the spirit in the bond of Through Vermont, in common with her sis

ter States in New England and throughout the country, has suffered greatly from the pecunia-ry embarrassments of the times, yet the con-tributions of our churches for the support of the religious and benevolent institutions of the day have not diminished, but rather increased. during the year that is gone by. Instances have occurred among us, in which churches and individuals, in "their deep poverty, have abounded unto the riches of their liberality."
Sabbath Schools and Bible Clusses have been sustained with an ordinary, if not with increasing interest, during the past year; and many of those who are engaged in conducting

them, have, by seeing the fruits of their labors been encouraged to go forward with renewed diligence and zeal in their work; though doubt less much of the good which is done by means of the instructions imparted to the young, will never be known till the judgment of the great day shall disclose it. From several of the Associations it is re-

which some improvement has taken place, shows that great numbers neglect public wor-ship, and openly profane the holy Sabbath; and that, therefore, the friends of religion and and that, incretore, the triends of rengion and of good order, throughout this commonwealth, should consider themselves called upon to do all they can to put a stop to that desecration of the Lord's day, with which so many among us

Whole No. 1187.

are chargeable.

The exertions of the friends of Temperance have not, it appears, except in a few places, been attended with great success, during the last year; and the reports of some of the As-sociations state, that this cause, within their bounds, instead of advancing, has been decli-

Most of the churches in Vermont, that are able to support the institutions of religion, are now supplied with ministers. It is believed by your committee, that there is among the your committee, that there is among the churches a growing conviction of the importance of having settled pastors, and that the plan of engaging ministers as stated supplies, or of settling them for a limited time, is not now so much approved of, as it was formerly.

The Vermont Domestic Missionary Society continues to afford valuable aid to many of the feeble churches, which, without its assistance, could not secure the regular dispensation of the ordinances of religion.

In conclusion,—while your committee are convinced that the churches of Vermont have

convinced that the churches of Vermont have still great cause to humble themselves before God, in view of the state of religion among them; they are, at the same time, persuaded that these churches have also abundant reason to "thank God and take courage." What to "thank God and take courage." What God has done for them, during the past year, proves that he still "waits that he may be gracious unto" them. Let them, then, continue to live, to labor, and to pray for the advancement of the Redeemer's kingdom:—let them be "steadfast and unmovable, always abounding in the work of the Lord;" and as-suredly their "labor shall not be in vain in the Lord." In behalf of the Committee,

JAMES BUCKHAM.

NEW HAMPSHIRE.

Extract from a Narrative of the state of religion in the bounds of the General Association of New Hampshire. August, 1838.

At the last meeting of the General Association the reports of the churches, with a few exceptions, indicated a lamentable degree of stagnation and apathy. So alarming did the prolonged absence of the special influences of divine grace from our churches seem, that a committee was appointed to propose to the Association some suitable measures in view of the declining state of religion. The result was that a day of fasting and prayer was appointed

that a day of fasting and prayer was appointed at an early period, and generally observed.

Nor did the churches humble themselves be-fore God in vain. They that sowed in tears, have reaped in joy. The God of Zion heard the cries of a suppliant people. He "Hath done great things for us, whereof we are glad."

Not for several years past, has it been the gratification of this body to hear such favora-

ble reports of the state of religion, as have been presented on this occasion. Extensive sec-tions of the State have shared in a work of grace uncommonly free from objectionable and deforming peculiarities—a work as benign and permanent in its results, as it has been deep, steady and quiet in its progress. In view of what our eyes have seen, and our ears heard, nd our hearts felt, we cannot but exclaim, with mingled emotions of awe and gratitude, "what hath God wrought!" "This is the "what hath God wrought!" "This is the Lord's doings, and it is marvellous in our

The churches that have enjoyed to the great-The churches that have enjoyed to the greatest extent the reviving influences of the Holy Spirit are those at Deerfield, Northwood, Barnstead, in Gilmanton, three churches, Dover, Wolfborough, Northfield, Pittsfield, Meredith Bridge, Chichester, Epsom, Candia, Chester, two churches, Derry, Derry Village, Windham, Hamustead, Centre, Harbor, Saudwich ter, two chartness, Derry, Derry Village, Windham, Hampstead, Centre Harbor, Sandwich, two churches, Meredith Village, Mason, Boscawen (East Parish,) Canterbury, Concord, (West Parish,) Franklin, Henniker, Loudon Village, Sanbornton, Nelson, Sullivan, Troy, Portsmouth, Lamprey River Village, Stratham, Hampton Falls, Seabrook, Hampton and Hancock.

Hancock.
The whole number of reported additions to the churches, is 1625. Probably many more who have experienced conversion will yet make a public profession of religion.

The converts who have replenised the ranks

of our churches have been taken from all classes in society. Many have been the pupils of Sabbath Schools. Many also have held the station of heads of families. In not a few innces have they been taken from those who deny the doctrine of future punishment. Aroused from their fatal delusions, the advocates of unscriptural opinions have re nounced their errors and become the hopeful subjects of renewing grace. The contrariety subjects of renewing grace. The contrariety subjects of renewing grace. The contrariety between intemperance in all its connections, and vital Christianity, has been signally evinced by the promptness with which converts in sever-al instances have renounced the traffic in spir-

Among the causes which have seemed to lead to the prosperous state of religion, we have been permitted to enjoy, the following have been mentioned.

The recent erection of commodious and inviting houses of worship, in the place of those which were inconvenient and decayed; the plentiful sale of the bound volumes published by the American Tract Society, the special efforts of pastors to promote the salvation of their own people, accompanied with the aid de-rived from the services of one another, of laynen and of theological students: the visitation of churches by committees of neighboring min-isters, appointed specially for this purpose, and protracted meetings when called for by grow-

ng religious interest.

Among the results of the revivals should be Among the results of the revivals should be enumerated, besides the number of conversions, the reduction of the number of errorists; the firm consolidation of societies and churches that seemed on the eve of atter dispersion; the multiplication of the number of candidates for the ministry; the contribution of the customary amount to benevolent objects, although the pressure of pecuniary embarrassments has been deeply felt; the preservation of a good degree of harmony during a period when exdegree of harmony during a period when ex-citing topics have been freely discussed; the citing topics have been in some places, the needed impulse given in some places to the temperance reformation; and the cheering and seasonable conviction, that the principles of the Bilgrim Fathers can make head, with the the paigrim Fathers can make nead, with the blessing of God, against all the adverse and va-rious influences that have here threatened to

ar them down.
To the Theological Seminary at Gilmanton ncreasing number of students have resorted ecome qualified for the work of the minis-The services of the students in the congregations adjacent to the seminary have been blessed of God to the promotion of the extend-ed revival in which the churches of that vicin-

ity have shared. We cannot conclude the narrative without expressing our "heart's desire and prayer to

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The mind is a proper subject of such appeals. It

has susceptibilities of all those pious emotions which

the gospel was instituted to draw out those emotions.

God by his truth sets before the mind such objects as

ly to be moulded by the hand of another. He is

MORE ABOUT THE PRAYER MEETING.

It was a thin meeting. It was sad to see the empty

seats and lonely walls. Here was one, there another,

few yonder. Things looked chilly. One could

hardly be a good man, if he were not sad about it

The party last evening was full. We saw crowded

rooms as we passed. The scientific lecture was nu-

ed with the multitude. And at the spacious mansion

stranger, the throng was immense. We thought of

all this, as we saw the emptiness of the place of

prayer. And the reason was, it was ONLY a prayer

There were disciples at the social party, at the

ientific lecture, at the fire works, at the reception

of the illustrious stranger. It was not discipleship es-

pecially that carried them to either of these places

But discipleship does bind men's hearts to places of

prayer, and so we looked for those disciples at the

prayer meeting too. But we looked till we were

ashamed. They were not there. Was it because it

Had Paul spent the evening in that village, we

think he would have been willing to attend that

prayer meeting. Had the Patriarch Abraham stop

ped for the night in the neighborhood, he would

doubtless have been there. He was fond of prayer

King David would have been glad to have carried in

his harp, and help them praise God. He could not

have well said, " my heart panteth after God," and

then forsake a prayer meeting at the next door.

Isaiah would not have been ashamed to have been

present. We have known of his saying, "Oh house,

of Jacob, come ye and let us walk in the light of the

Lord;" he could not therefore have thought lightly

man of all the Prophets that would have turned his

back on a prayer meeting. Nor one of all the Apos-

les. They urged all men to pray, and to pray

with all prayer and to continue therein, &c. and it

would have been sad to have such men disrelish a

prayer meeting. But if Patriarchs and Prophets and

Apostles were of this way of thinking, then a prayer

eting is not so very dishonorable a place. A man

ight be in one, we should say, and not see his honor

aid in the dust. And the principal men of that vil-

age might have been at that meeting, and they would

phets and Apostles have not lost theirs by loving

ach things.

ever there.

t have lost any honor, since Patriarchs and Pro-

We have seen honorable men and councillors, and

hief captains and other dignitaries of various di-

ensions invited to meetings for prayer. But there

What could interest them in such a meeting! True.

business of high importance was to be transacted

there, business with the infinite Monarch, business

millennial glory, they will yet take a higher place in

earth shall bring their glory and honor into them.

And wise men and mighty men, shall be seen making

reloctant heart shall not be found that shall disparag-

their way to places of prayer. And that averse and

ingly say, " IT IS ONLY A PRAYER MEETING!"

FAULTS OF VACANT CHURCHES.

wholly devoted to his great work? but; is he a popu-

was a marked aversion; in some cases c

of a place of prayer. Indeed we cannot think of

was only a prayer meeting?

meeting!

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God" that spiritual influences like to those with which we have been blessed during the past year, may still descend upon our Zion, till "The righteousness thereof go forth as brightness, and her salvation as a lamp that burneth." In the name of the Committee,
EDWIN HOLT.

N. H. MISSIONARY SOCIETY.

The thirty-seventh anniversary of the New Hampshire Missionary Society was celebrated at New Ipswich, on the 30th of August. The annual report of the Trustees was read by the annual report of the Trustees was read by the Secretary; from which it appears that fifty-four churches and congregations had enjoyed missionary patronage the past year; 51 missionaries have been employed, of whom 40 have been pastors, or stated supplies, and 11 have been only a short time in the service of the Society. Forty-seven churches report, 2,877 members,—33 churches report 263 hopeful conversions,—25 churches report 2,685 Sabbath School pupils,—33 churches report \$1,931,98 collected pils,—33 churches report \$1,931,98 collected for charitable objects; 13 churches report revivals of religion

REVIVAL IN DEER ISLE, ME.

Deer Isle, Sept. 9, 1338 .- Yesterday was You are aware, perhaps, that during the summer past God has visited this place with a mer past God has visited this place with a wonderful outpouring of his Spirit. During the months of April and May, there were a few hopeful conversions; but the work has been far more powerful since the meeting of the County Conference here in June. Since that time, the power and goodness of God have been wonderfully manifested. But I propose to give yen only a few general fuers. nose to give you only a few general facts, thich I have learned by being here a day or two. The pastor of the church will, I hope, give a much fuller and more interesting ac give a much fuller and more interesting account of the doings of God among this people than any one else can. At the last communion season, sixty were added to the church, making the number of members double in a single day. Yesterday, which was also observed as a sacramental occasion, thirty were added to the church. It was a joyful sight, indeed. The broad aisle seemed to be filled with those who had come forward to enter into solemn covenant with Jehovah, and to unite themselves with the people of God. There are others still who expect soon to come and proothers still who expect soon to come and pro-fess Christ before men. I don't know the exnest number; but probably some thirty or more. The work seems to be still going on, and we are constrained to say, "What hath God are constrained to say, "What hath God wrought?" This is probably the largest society east of the Penobscot. Yesterday, there could not have been less than six hundred at meetnot have been less than six hundred at meeting; and in the evening, there were more than three hundred out. Prayer meetings, also, are well attended, and Christiaus seem willing to labor and pray. In regard to the great change in the moral character of the place, since the commencement of this revival, I forbear to speak, as it can be more properly and much better done by one acquainted with all the circumstances and history of this community. I is very evident, however, even to a strange that this change is great and wonderful. S. For the Boston Recorder

NORFOLK CONFERENCE.

The annual meeting of this Conference wa eld in West Randolph, in the Rev. Mr. Hitch cock's Meetinghouse, on Tuesday and V nesday, September 25th and 26th. Rev. Park of Stoughton, Moderator, and Rev. Dr. Cozzens of Milton, Scribe. The first exercise was a sermon by Rev. Mr. Cozzens, on Tues-day afternoon, founded on Psalms 85, 6. "Wilt not revive us again, that thy people may

On Wednesday morning, at 9 o'clock, the Domestic Missionary Society, connected with this Conference, held its annual meeting. Rev. Dr. Codumn of Dorchesetr, Moderator. The Conference unanimously adopted the following resolution, which was offered by Rev. De

lved, That the cause of Home Mission is still dear to the hearts of the members of this Conference, and shall receive their cordial and continued support. In support of this res-olution, appropriate addresses were made by Dr. Storrs, Rev. Messrs. Abbot, Parsons, Cornell, and Powers. In behalf of the cause of Home Missions, Dr. S. made a powerful and thrilling appeal, evincing his cordial and continued support to a cause, which, as the churches of this Commonwealth need not be told, has long been dear to his heart. A committee was then chosen to report some measures to be adopted by the churches connected with this

adopted by the churches connected with this body, for the purpose of raising funds for the support of this cause. The following report was subsequently made and accepted. "The Committee charged with reporting some measures to be adopted, for securing the cordial and continued support of this Confer-ence to the cause of Home Missions, beg leave

That they have entire confidence in the ability and disposition of all the pastors to aid this cause efficiently in their respective congrega-tions; and they recommend that each pastor consider himself pledged to bring the subject efore his congre nade for the collections at some other And they further recommend, that if any

pastor prefer to have the object presented to his people by an agent, rather than himself, he be authorized to call on this committee to furnish such an agent, giving the committee no-tice to that effect, at least three months before he time when the collection is to be made. And they further recommend, that the Dele

gates of the churches here present, be request-ed to unite with and help forward their Pastors to the accomplishment of this great and good

The members of this Committee, are Rev Storrs, Rev. Mr. Hitchcock, and Rev. Dr

On Wednesday afternoon, the Rev. Dr Codman preached an excellent and appropriate sermon from Jeremiah 3, 22. "Behold we come unto thee, for thou art the Lord our The sacrament of the Lord's Suppe was then administered to a full and solen sembly of professing Christians, after collection was taken in aid of Home Missions,

amounting to \$61,50.

From the narrative of the state of religion in the churches, as given by the Pastors, after the meeting of the Domestic Missionary Society in the forenoon, it appears that some of the church-es have enjoyed the special influences of the Holy Spirit since the last annual meeting, and that during the last year, some of them have been enlarged and beautified. Second Church in Dorchester.—It has been

their custom to admit members into the church quarterly; and not a quarter of the year has sed without some admissions to the church young persons now stand propounded, interesting conversions have taken

village Church in Dorchester.—Since the al Meeting of Conference, 21 have ed to the church, and others are inen added to the dulging hope, who have not yet made a pro-fession. Others are now inquiring. The Sab-bath School and Bible Class are in an interesting state, and exerting a wide and salutary in-fluence on the society. The Rev. Mr. Sanford, who has for a number of years labored faithfully and successfully in this field, is about to remove to another, on account of the feeble state of his health. In the language of the narrative, "such are the prospects of continually enfeebled health, by the severity. rative, "such are the prospects of continually enfectled health, by the severity and frequen-er of the easterly winds, that he has felt it du-

ty to retire from the field in which he has been for several years so successful a laborer." Evangelical Church in Milton.—Since the last Annual Meeting of Conference, 22 have been added to this church, all by profession, fifteen of whom were recieved on the 1st Sab-bath in April of the present year, on which oc-casion, 6 adults and 14 children received bapcasion, 6 adults and 14 children received baptism. Since July or August, of last year, a work of grace has evidently been progressing in Milton, very silently, but as we have reason to believe, effectually. There is at present, pleasing evidence of the presence of the Holy Spirit in that place. The religious interest at present, is principally among the youth connected with the evangelical society. There have been recently, three or four interesting cases of hopeful conversion among the young. Several more are auxiously inquiring what they must do to be saved. The Sabbath School is in an interesting and flourishing state, and is in an interesting and flourishing state, and there is an interesting Bible Class composed of

young men. Church in North Weymouth.—Some hope-

ol conversions within a few weeks.

Church in Easton.—This church has also been favored with a refreshing from the pres-ence of the Lord, and some sinners hopefully converted. The number about 30; about 15 have been added to the church. Within a few weeks past there have been three hopeful conersions, and some more feeling and anima on among the disciples of Christ. South Church in North Bridgewater.—Since

the last fall Conference, 14 have been added to this church; 9 by profession and 5 by letter. The church has been blessed with a work of divine grace, which showed itself in a special and interesting manner during the latter par winter, and in the spring. As the fruits is refreshing from the presence of the Lo about 20 cases of hopeful conversion are num-bered. About half of the subjects of this work are parents in the prime of life, with a circle of small children around them. C.

BOSTON RECORDER.

FRIDAY, OCT. 5, 1838.

THE NEW LICENSE LAW.

It is hardly necessary for us to affirm that we feel deep interest in the question now agitating this Comnonwealth, in regard to the sale of ardent spirits. We regard the law of the last session as dictated by ound policy, and based upon admitted principles of legislation. We are desirous, therefore, of informing our readers, so far as our limited space will admit, the measures taken by the friends of temperance and good order, to sustain that law. In pursuance of this design, we give below a summary of the proceedings of a meeting recently held in this city, and also of a Convention held in Hampshire County. On Tuesday evening of last week, a large number

of the friends of the new license law, met in Masonic Hall. The meeting was called to order by Hon. James Savage, and Hon. Jonathan Phillips was chosen Moderator, and Messrs. John A. Bolles and Harrison Gray. Secretaries. A series of resolutions were introduced by Mr. Edward Brooks, and adopted by the neeting, reciting the tendency of alcohol to promote idleness, pauperism and crime, and declaring it to be the daty of every well ordered community, by all legal means, to discourage and repress it-that the old license laws, by expressly authorizing the sale of alcohol as a drink, have been productive of incalculable mischief-that it is the right and duty of the legislature to protect the young and inexperienced from temptation and imposition; to secure peaceable citizens in the enjoyment of good order, and the industrious and sober part of society from being burdened with the support of the dissolute and worthless-that for these purposes, it is essential that the sale of ardent spirits in small quantities, except for medical and nechanical uses, should no longer be protected by ublic authority, and that the late license law being ounded on this principle, recommends itself to the support of the people, and ought not to be repealed; and earnestly calling on every citizen to inform himself of the merits of the question, and pledging themselves cordially to co-operate with the friends of temperance and good order in all parts of the Commonwe such measures as are calculated to explain and vindicate the principles on which it is based.

A resolution was offered by Mr. Crosby, Agent the Massachusetts Temperance Union, declaring that facts gathered from official reports of almshouses, houses of correction, and penitentiaries, show that the ground taken by the opponents of the law, that it is oppressive to the poor, is as unmerciful as it is false Another resolution, presented by Mr. Amasa Walker, recommends that memorials be sent in from all parts of the State, against any change in the license law, which will admit of the sale of alcoholic drinks.

After passing several other resolutions, the following gentlemen were appointed a committee to prepare, print, and circulate, an Address to the People of this lightened by Revelation, have never attained to any ommonwealth, viz. Jonathan Phillips, Samuel Dorr, or June, unless different arrangements are al- John A. Bolles, Edward Brooks, James Savage, T. R. Marvin, and Amasa Walker. This committee was subsequently instructed to prepare a memorial to the next Legislature, praying them to sustain the present third was, that the wisest of the heathen have themlaw, or one of equal or greater force; and to have the same circulated throughout the State.

HAMPSHIRE COUNTY CONVENTION .- A CODrention of more than two hundred delegates, (with other persons amounting to four or five hundred,) assembled in the town hall, at Northampton, on the 20th of Sept. and was organized by choosing Mark Doolittle of Belchertown, President; John Dickinson of Amherst, Aaron Bigelow of Cummington, Moses Porter of Hadley, Eliphalet Williams of Northampton, and Joseph Cummings of Ware, Vice Presidents; W. A. Hawley, of Northampton, Secretary; and David L. Child of Northampton, Levi Taylor of Granby, C. B. Rising of Worthington, Chauncey Clark of Northampton, and Wm. Hyde of Ware, Committee to prepare business for the convention, and report resolu-

The Convention was opened by prayer, by Rev. President Humphrey.

Interesting addresses were made by Messrs. Doolittle, Lawrence, Clark, Rev. Mr. Ferguson, President Humphrey, Dr. Smith and others. A series of strong and pithy resolutions were passed, in favor of sustaining the new law, from which we select the following as worthy of all praise, containing as it does the arguments in a nut shell.

Resolved, That if the late license law is unautho ized by the constitution, the old and every other liconse has under the constitution, the out and every other re-conse has under the constitution, were equally so; that the law of the state prohibiting the importation of pestilence, the sale of unwholesome provisions, the unlicensed keeping of gunpowder, and the going about in this Commonwealth, with pistols and other dangerous weapons, and indeed every law, if it originate in the experience of evil and operate to restrain it, are unconstitutional and ought to be resisted.

The following, also, contain a home thrust of no emall force:

Resolved. That we have seen with surprise and regret, that a few gentlemen, personally and deeply in-terested in the manufacture and traffic of spirituous liquors, have had so little distrust of themselves, as to appear in the character of teachers and guides to the country on the great subject of abstinence from those

Resolved, That this fact argues a lamentable de to have that emotion. If it appeals to their gratitude with an expecting eye, upon the first talents in the

cline in that respect for the people and for themselves, ing an active and conspicuous part on public in which they had a direct and important

The Editor of the Hampshire Gazette remarks The convention manifested an excellent spirit, and addresses were all characterized by pertinency, good sense, and eloquence; but we were particularly pleased with that of Mr. Caauncy Clark. He said those who object to the new license law, on the ground of anconstitutionality, and yet have not the me objection to the previous State, are either hypocrites or fools. He remarked upon the inconsistency of rum-sellers who were constantly crying out, in reference to the law in question stantly crying out, in reference to the law in question, "no monopoly," when they had lived and grown rich upon monopoly; had fed their children and diessed their wives with the fruits of monopoly. He wished to break down this monopoly. He observed, also, that the State, by licensing the sale of rum, had given its certificate that the traffic was an bonorable business; and he wished, so far as he was concerned, to withdraw this certificate; and he thanked those legislators who had done it, by enacting the present licen

As a whole. Northagenton has never witnessed more respectable convention, as to numbers or char-acter. It was such a one as any cause may well be proud of. We are rejoiced to consider it, as it is, an index to public opinion in Hampshire county, in re-gard to the license law. Unless the friends of the law are treacherous to themselves, it will receive an almost undivided support in this county.

the objections to the making Whatever may be temperance a political question, it is a matter in which we have no choice left us. We have tried moral means, and they have accomplished much good; but there is a counteracting influence which cannot be reached by moral means. There are men who persist in the determination to fatten upon the spoils of the unwary and the irresolute and the abandoned, and to fill their coffers regardless alike of the groans of the dving inebriate, the tears of the famished widow, the eries of naked orphans, and the morals of society. No moral means will reach such cases. We must have the strong arm of the law. We have as much right to it in this case, as in any other case of penal enactments to prevent depredations upon society But this we cannot have without political action, for those who make the laws are elected by our ballots. The best method of accomplishing this end we suppose to be, to vote for those and those only, withou respect to party, who are pledged to sustain and carry out the legislation already commenced in this Comonwealth. And this we suppose every Christian man will be prepared to do, without any political scruples; for no man can so far commit himself to any political party as to pledge himself to support it without reference to morality and religion. stronger claims upon him than any political party can have. This course, we nerceive has been successfully pursued in Cincinnati. The Michigan Observer says that in no part of the Union has the grog influence ruled with more absolute sway than in Cincinnat and yet, at the last election in that city, the temper ance ticket was carried. The friends of the cause came out boldly, and questioned the candidates on both sides, and knowing that they held the balance o power, availed themselves of it, and carried the elec

SARRATH EVENING LECTURES.

A course of Lectures commenced last Sabbath evening, in Park street Church. The house was crowded, and many were obliged to retire, for want o room. The Sermon was by the Rev. Mr. Aiken, the Pastor, and was founded on the text. I.Cor. 1, 21

It is one of the axioms of Infidelity, that the ligh nature is a sufficient guide in regard to the duty and happiness of man. As it must be conceded by all, that a wise Being would not do what is not need ed to be done, it naturally follows that God would not make any such revelation of his will, as is claimed to be found in the Bible. It seemed proper therefore to consider this point so far as to show the infidel's xiom to be a groundless assumption; and to remove what is urged as an objection to the Scriptures, at the very threshold of inquiry. If the state of man is such as makes a Divine Revelation indispensably necessary, to secure the knowledge of truth and the eans of happiness, and that necessity may but be clearly apprehended, then, in weighing the evidences of Christianity, our convictions will not be assailed and weakened at every step, by an antecedent probability that no revelation would be given.

In this lecture it was proposed to show from indiputable facts in the history of the world from the beginning hitherto, that a special revelation from God essary to guide man to truth and happiness The lecturer's first position was, that mankind upon correct views of the Divine character and worship. lands of which we can obtain accurate knowledege, fully evinces the necessity of a divine revelation. The selves testified that a divine revelation is necessary. Their testimony, though contradicted by our Bolingbrokes and Humes and Gibbons, is nevertheless entitled to credit. Each of the above points was sustained by an array of facts and testimonies, in relation to pagan lands, both ancient and modern, which cannot easily be abridged, without injustice to the whole dis-

The solemn attention of the immense audience pre ent evinced the deep interest they felt in the subject. The Second Lecture will be preached in the same place, by Rev. Mr. Aiken, on Sabbath evening next.

RESPONSIBILITY OF HEARERS. The following remarks from a correspondent of the

We should like to reach the consciences of a nunerous class of the hearers of the gospel. There is "Connecticut Observer," are not less applicable to sad deficiency of right views of their own responsithe meridian of Massachusetts than of Connecticut. bility. They assume that it is the preacher's business They deserve serious consideration; not the less so to impress and affect them, and not their duty to be because they are brief and plain. It is not because affected and impressed. The virtual language is, we have not enough good men, able men, and judi-Here I am; let him move me if he can. If he can interest me, I am willing to be interested; if he can melt my heart, I am willing it should be melted: if he can drive me forward to any specific daty, I am willing to be driven." They seem to take the ground that they are like a mass of clay, which it is the preacher's business to mould into a suitable form, and upon him; one walks too erect, and another stoops that if he does not succeed, it is no responsibility of too much; one has a defect in his eye, and another their own. They thus lighten their own hearts of a in his arm, and a third in his nose, &c. &c. &c. sense of obligation, and cast the burden on him.

But there is wrong here. It is indeed the preach er's business to do the best in his power to reach the not risk a division; and must let the good man go!" heart and to sway it to God and duty. But it is just as much the duty of hearers to see that their hearts are reached and swayed to God and duty. They are expositor of the Scriptures; a diligent student; and bound to feel the force of every scriptural appeal that the gospel is suited to awaken in their hearts. If the a small salary?" truth for the time being is adapted to produce peni-

for divine mercies, they are bound to be grateful. | land, and seem fully to believe that a dozen families able to raise only one or two hundred dollars a year, Mrs. McLeavey, and expect to be off in have paramount claims on the services of men fitted for St. John's tomorrow m are demanded in a natural being. The preaching of to fill the highest stations. Though they are not to be houses of worship here, viz. Pres. condemned for coveting the best gifts, yet we would England, Roman Catholic, Baptist and show them a more excellent way.

There is much fault with many of the vacant every hearer just such a state of the mind as the destitution are various. destitution are various. Where this is, as in many instances, owing to an inability to give a minister an adequate support, there is much occasion for our sympathy and prayers and pecuniary aid. But where this cause is—as is not unfrequently the case—a determination to have the most brilliant pulpit talents or no stated preaching, it is most reprehensible as well as lamentable. The common inquiry too much at present is—is the candidate for settlement eloquent; truth is adapted to produce. And it can be nothing but some form of intellectual or moral perversity tha hinders the truth from always thus taking effect Every hearer therefore is bound to be affected by the truth. He is under obligations which admit of no evasion to be the subject of all those various emotions which the various religious truths he hears are present is—is the cannidate for settlement enoquent; are his manners capitvating and attractive, and is his appearance that of a gentleman? The higher excellencies of stability and judgment, and above all of piety, are thrown too much into the back ground, and suited to awaken. He is not a mass of clay passive being of conscience and moral affections; capable of ment and tinsel are by many regarded more than substance. The effect is, that many excellent being affected by the mighty motives of the gospel, ornament and tinset are by many regarded more than the substance. The effect is, that many excellent men are set aside and are unemployed, and the inter-ests of religion are to a considerable extent declining, and roused by them to all they demand, and bound to be in the moral state of his heart all that they require. He has therefore no right to be unaffected by the unnecessary want of spiritual teachers. ht not so to be. It devolves upon the preaching of the truth, and no justification for it. He This ought not so his ought not so to be. It deserves spon has hurch, when an individual, possessed of piety and f those qualities calculated to make him useful in the ineyard of the Lord, has made preparation for the "Let him move me if he can." This will not do You are bound to be moved. You must not throw office of the ministry, at an expense of much time and money, to employ him in some of its destitute fields, even if he is not possessed of that brilliancy of talent which necessarily is the gift of a few only. Until this responsibility upon the preacher. You are under imperious obligations to feel every scriptural appeal he makes. You are not the granite mass to be here is a change in this respect, it cannot be expected hat the interests of religion in the vacant churches chiselled out into a required form; you are a moral will flourists. The truth is, there is far too much fastidiousness in relation to preaching, with many hearers at the present days. The truths of the gospel seem not sufficiently attrictive when preached in their native simplicity, but they must be adorned by those artificial beauties which eloquence and genius can being, under moral influences, capable of feeling then, and responsible, by your very nature, for their effect upon you. And God will hold you responsible for the reception his preached gospel meets in your heart. "Take heed how ye hear," is an adtificial beauties which eloquence and genius can row around them. It is to be ardently desired that e vacancies of the churches may be soon supplied. monition that places a fearful amount of responsibility upon all who hear proclaimed "the acceptable year Where there is an inability to support preaching, let of the Lord, and the day of vengeance of our God.' pecuniary aid be generously given, that such church may not languish and expire. Let ministers be mo ay not languish and expire. Let ministers be more illing to labor, with small compensation, among the narches which are weak and destitute, looking for

with the churches themselves, let them, from a retheir reward in heaven. And where the fault is gard to the great interests of religion, change the

The principal missionary stations of the A. H. M. erously attended. You could hardly get a seat. And the fire-works-every inch of ground was coverows in the "Yarmouth (Canada) Herald." where the people were introduced to the illustrious

The " Townships" comprehend the counties of Mo antin, Sherbrooke, Drum mond, Shefford, Stanstend, gantin, Sierrorose, Drummond, Sierrord, Stanstead, and four fifths of Missisquoi, and contains 7,600 square miles; nearly the whole of which is granted under the English tenure of free and common soccage. The Brish American Land Company has purchased a million of acres in various parts of the district, are running roads o the St. Lawrence, and making arrangements to in-roduce a large body of settlers. The soil in the bothern parts, on the slope of ground towards the tt. Lawrence and Chaudiere is thin; but in the thern near the American boundary it is excelle migration of British and Americans is rapidly This may be properly denominated art of the Province; the inhabitants, tenure and the laws being essentially English. The population in 1825 was 22,575; in 1831 it was 37,

FROM OUR MAINE CORRESPONDENT.

This place is destined to become a large city; cation on the fine river St. Croix, and its co eation with the ocean by a navigation which is selder aspended during the winter, gives it many advan tages. The lumber business has hitherto been its principal support, but the vast agricultural territory ing back of it, when settled, will naturally seek this outlet. There is already a road to Houlton, distance of eighty-five miles, and many years will not elapse, before this road will be continued to Canada. nd then one of the richest, as well as one of th most extensive farming districts will pour down this channel of intercourse immense quantities of flour, The mountain ash, the sumac and the locast, beef, pork, &c. The communication with New Brunswick and Nova Scotia, will also facilitate its growth. The road to Houlton ought forthwith to be out in order. It is now in dry weather very passable for light carriages, but in order to make it what it should be, considerable expense and labor will be required. Five or six miles of the route, is as bad as rocks, stumps and roots can make it. The face of the country, through which the Houlton road passes, is comparatively level; not so much so, however, as the country north of Houlton. There are many ele vated ridges and lofty hills on the way, but they would not prevent the construction of level roads. The growth is principally rock maple, grey birch, cedars and spruce; and the clearings on the road, are yielding this year, very heavy crops of grain, principally wheat. The soil deteriorates as you approach Calais. I noticed that the drought here at the presinsignificance; business in which thrones and do- interior. The grass is bleached, and the potatoes are interest of the reader, and keep him fally ass minions, and principalities and powers, all the most suffering for want of moisture. There are some the sublimities of that humble picty, so beat exalted beings of the universe, feel the deepest interest. All this may be predicated of meetings for Houlton, containing in all ten or twelve hundred in
Among t prayer. Yet few of the honorable of this world are habitants. Weston, fifty-five miles from Calais, has for his favor toward Zion, not the least is for a population of three hundred souls, and is supplied that gracious Providence which has turned the But prayer meetings will not always be treated with preaching by the Methodist connection. Temthus. As mighty agents in bringing on the day of perance has made good progress there, and no alcoholic liquors have been sold for two years past. Topsthe interests of men's hearts. And the kings of the field, thirty or forty miles from Calais, is a fine clear-

West Mill-town, has much improved in its moral character within a few years. There are two meetinghouses in that village, Methodist and Baptist. In the lower village the Congregationalists, Baptists and Unitarians have very commodious places of public worship. The Unitarian edifice is a very handsome building, and cost about ten thousand dollars, but the society is very small, and they find it difficult to sustain preaching. The Congregational house is so crowded, that they are talking strongly of erecting a cious men at hand to fill all our vacant churches, that new house. The Baptist church is large and promthere are yet so many vacancies; but because one ising. The cause of temperance has made consi has not voice enough, and another has too much; ble progress at Calais, but it is to be regretted that one speaks too fast and another too slow; one has the elegant public house, opened last year as a tembeen dismissed, and another was never settled; one is perance hotel, was unsuccessful. The house is now too young and another has grey hairs here and there opened under the name of the American House, but wines are furnished to those who call for them. Per haps this modification was essential to pecuniary success, but I prefer the entire abstinence system. Mr. therefore "they will not suit;" "some few indi- Tyler, the present landlord, keeps a very good house, viduals are not satisfied; and we are feeble, and dore and I think no traveller will regret a call there; in deed the other taverns in the place, are little better and encouraging prospect thus far; the The question in these days is not, "is the man than dram shops. St. Andrews, N. B., Sept. 9, 1838. sound in the faith; is he truly a devout man; an able

Calais has two villages, the upper settlement on

I left Calais in the Eastport stage, this morning, and came as far as Robinstown, a little village in the turning of the eyes of all Christendam tan fails on their ears. They are bound to have in exer- lar man; are other parishes eager to obtain him; is St. Croix bay, of some six or seven hundred inhabicise all those emotions which the faithful preaching of he above other men, his equals; and, can he live on tants. A very handsome Congregational church, of stances that must serve to give population the Gothic construction, has recently been built, in digosted and authentic work on the present state Were an Apostle to speak in the premises, he which there is preaching half the time. Pembroke, prospects of China. Such a work, we can be prospected and authentic work on the property of the prospects of China. Such a work, we can be prospected and authentic work on the prospect of the property of the prospect of the tence for sin, they are bound to exercise it. If it would say, "It is a shame _____." Not unfre-no inland village, twelve miles off, has also a Con-now before us. After having been consent would awake in them love to Christ, they are bound quently the feeblest of all the daughters of Zion look gregational society, which employs the preacher at than twenty-two years with the Chinese and Military and Robinstown, half the Sabbaths.

CANADA.

S. in Lower Canada, are within what are called the Eastern townships." These are described as fol-

149; at this time it probably amounts to near 60,000, and there seems no doubt of its progressive increase up to half a million.

CALAIS, SEFT. 7, 1838.

ing, and numbers two hundred inhabitants. The Methodists supply there also.

> publications. CHINA; ITS STATE AND PROSPECTS, WITH PECIAL REFERENCE TO THE SPREAD OF GOSPEL: containing allusions to the extent, population, civilization, literareligion of the Chinese. By W. H. of the London Missionary Society. Boston; Crocker & Brewster. 1838. Nothing could be more timely than this public

The comparatively recent establishment of the A ican mission in China; its auspicious comment population of the country; the peculiar char of that population; the ill success of the Ro Catholic missions in former years; and the P associated with such men as Morrison and Mile at

I am now writing in a comfor The last named denomination room or hall; the chapel of the Ra muselves. The causes of the existing evarious. Where this is, as in many inmodious edifice, erected in 1824, and the very worthy Scotchman, is the Rev. Mr. W is called the Greenock church, and is with the Shamrock. The number of a is about two hundred. The church of Farather a small society, but the Rom numerous. Scotch and Irish are the m of the population, but there are some E few Americans. The population three hundred; the cove or harbor of will accommodate a large fleet. St. Stephen miles above and opposite Calais, has nearly habitants, and several places for public wa two Methodist meetinghouses, a Ro church and a Baptist meetinghouse. St. II miles further up, on the St. Croix, is a contlement, principally composed of agricult numbers a population of seven or eight The preaching is principally Methodist and P.

> I have been much pleased with several Methodist preachers that I have met w province. They are sent out as Wesley ries, and are intelligent and devoted vineyard of the Lord. Free Wall Bank what prevalent in New Brunswick, but it ers are very illiterate and their c fall away. They are accused of extravhave found many good Christians among the

The English side of the St. Croix and the as you are aware, was settled many year people of Maine began to clear the o and the farms indicate this fact. As a gthe people of New Brunswick are a me but there is a laxity manifested in many p cause of temperance is somewhat advan passion for strong drink, particularly for brandy is very strong, and the indulgence fashionable with a considerable portion of tants of their sea ports.

There appears to have been a frequen ministerial courtesies between the clergy province and those of Maine. The Congress on our side, have exchanged pulpits freq the Presbyterian and Methodist Brunswick. I think this is well, and that it i mote the cause of piety. I should hope the change of delegates to attend anniversaria made with the Presbyterians of the province Congregationalists of New England, I have forward you the statistics of Presbyterians B. and Nova Scotia, and also furnish some tion concerning the Independents, who have two churches in New Brunswick. I per of religious newspapers, and other es cations among neighbors, and hope something done before long to supply them from the

No one can travel over the vast territor Britain in North America, without perceiving great nation is growing up in these no and that the friends of the Redeemer ought to tive, in providing for the wants of the sands who are scattered up and down the away from religious privileges.

Our brethren in Great Britain are doing m God in their American possessions. The Ba ciety, and the various missionary societies active, and the clergy who are sent out are superior set of men.

The weather to-day is exceedingly was have been prevented from walking about much as I could wish, but I have n handsome gardens, and one expensive b to thrive in the gardens. I shall write you again soon after my arri

city of St. John's.

NEW PURLICATIONS

ELIJAH THE TISHBITE. By F. W. Ko D. D. of Elberfield, Prussia. Transla the German. Published by the America Society. pp. 458, 18mo. price, 371-2n ton; Tract Depository, No. 5 Corshill. A delightful volume; not to be read with

ure and profit by any devout mind. The so self is full of interest: the character of a built trepid servant of God in the midst of a creperverse nation, triumphing over all diffical the strength of his faith; the spirit of the the highest degree evangelical and pare, d ting and just; the style is full of vivacit ater than it is far back in the of peculiarities of a foreign produ same time chaste, clear, and energetic. It

Among ten thousand occasions of gratitude to of benevolence to the subject of supplying tian public with such materials for spi ment, as are provided in the standard volum American Tract Society; at a price which them within the reach of almost every Christian the land. And we feel irresistably urged by ou pleasant acquaintance with these volumes, to again and again, our strong conviction, that then few modes of doing good, so open and prair the mass of Zion's friends, as this. It is not p that evangelical works like these can be placed the families of the land (and there ought and family without them) without creating a hallow figence, whose results will gloriously appear, be this world and the next. The whole tract en is invested, in our view, with new and vastly deed interest, by the multiplication of these state

> ionary friends r First School help of my Inste-and understand Boston; Perkin Although we are ration so mue e before it, that is new; yet we a love what is dry unicating inst as we can jud should think th saful attempts of lan is in many ren ons to be emplo sist of words s

This is a great advi

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Published by the American To

lume; not to be read without ple

any devout mind. The subject

riumphing over all difficulties through

faith; the spirit of the work, is

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of a foreign production, to increase the

reader, and keep him fully swake to

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Society; at a price which brings

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reach of almost every Christian is

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or view, with new and vastly deepen-the multiplication of these standard

TATE AND PROSPECTS, WITH ENERGY TO THE SPREAD OF THE Idaining allusions to the antiquity of too, civilization, literatus, and

Missionary Society. 29. 472 r & Brewster. 1838.

be more timely than this publication

ion, civilization, literalus Chinese. By W. H. Med

PUBLICATIONS.

ld wish, but I have noticed sever

October 5, 1838. writing in a comfortable h ors of kindred spirit and intelligence; and possesimself a high character for judgment, enterprise, ad self-denial, Mr. Medhurst is well prepared to nip here, viz. Presbyterian, Chi aish a volume replete with information on the interesting topics, connected with his main sub-We have followed him with great satisfaction ugh his narrative, excepting a few concluding ters that we hold in reserve for a future day of Whoever wishes to have the missionary it to be cherished in his own bosom, or, to inase his power of cherishing it in the bosoms of ald have him to do for the conversion of China and world, ought to possess; and possessing, to read n and again, this volume. It has a map prefixed ich adds not a little to the interest and substantial ue of the work. Nothing that we have yet met h, has brought us into so close contact and inti-

RESIDE EDUCATION. By the author of Peter Parley's Tales. pp. 396. Boston; Weeks, Jor-

fellowship even, with Chinese missions.

Were it not a seeming work of supererogation. could say much in commendation of this volume in the pen of " Peter Parley." Whether writing essays; instructing the child or the parent; ting the improvement of the learned or the unned; he is always the agreeable companion, the ligent friend, the able counsellor. We like all pors much. And few or none of his publications nore richly deserving a large share of popularity that now before us. If some of his views on the of "religion" do not correspond with our it is rather because of their deficiency, than of positive erroneousness. We should be glad, if tences were somewhat modified; and yet, it sible that the work as a whole may prove more to community at large, than if more distinct to the carnal heart, more offensive exhibitions of trath had been made. Leaving this matter to de diffusion of the great mass of invaluable ina here embodied, in an attractive form, and on niect, which however trite, can never be ex-

OF HANNAH HORRIE: Or. Christian ac indy and triumph in suffering. By Rev. R. G.
mstrong, A. M. pastor of the 1st Presbyterian
mech, Fishhill, N. Y. pp. 255. N. York; rch, Fishhill, .. Taylor. 1838.

The subject of this notice was born at Nor Oct. 13, 1806, and died at her father's house, h 21st, 1831. She was the victim of long proted and distressing disease, in the progress of which Christian character was fairly developed, and the refined. The early instructions of a pious her had taken fast hold on her mind, and prepared way for the spirit of God to plant within her an ng conviction of sinfulness at the age of fifteen; a on however which did not result in clear subon to God till four years afterwards. Hencefor i, her path was that of the just, which shineth and more unto the perfect day.

This volume, though unpretending, is a valuable ion to the large stock of "Memoirs," from young converts and even advanced Christians draw fine illustrations of Christian experience; where the workings of sincere piety, in very trycomstances are distinctly unfolded, and powermended. Exhibitions of the grace of God these are of more value to the church than can be

A Poem, Delivered at the Anniversary the Porter Rhetorical Society in the Theologi-Seminary, Andover, Sept. 4, 1838. By Wil-

To have produced such a hymn as " 'Tis midnight, Olive's brow," or, "Wake Isles of the or "There is an hour of peaceful rest," to un the fire of devotion in ten thousand hearts, enough for one man. We could not, permore of this poem than that it appears to as destined to live with these "songs of Zion." rays, in glowing colors, the genuine missionary scribes with deep pathos the parting scene en Christ and his disciples, when the command s given to " go and teach all nations;" bewails the en hundred years the church has slept over this nd; follows the early and sainted missionaries, er, Swartz, and Brainard, in their solitary labors; des with touching delicacy to the little band, whose vas once heard in those walls, and who

"pondered in yonder hallowed grove, The lofty plan to spread Redeeming Love;" s the gallant ship,

"A burden bearing, richer far Than gold or cunning gem,— Yea, waiting tidings of the star That shines from Bethlehem;"

the story of the ancestor of Mills; pays isles of the sea;" rebukes the

treachery exercised towards the red man; shows emptiness of the Catholic missionary spirit; con- highly to be commended. sts the " superfluous mite" given for the spread of gospel, with the millions thrown away upon

"the play house, where The soil is sin, -pollution's breath the air!"

Young a passing strain of keen satire upon the consional duellist; welcomes the hour of the Monthncert; recounts the power of the gospel, hailing progress of Emancipation; invoking the Spirit of ons; and ushering in

Millennial splendors to all lands unfurled," This is but a brief and imperfect analysis of this m, which we advise every lover of the muses, especially the muse who tunes his harp to the d Lyre,) to obtain and read for himself, assuring a that he will be richly repaid, with no ephemeral ng which will pass away with the reading. This k is neatly printed, and bound in a fine pocket We think it admirably calculated to promote mary spirit. It will form an excellent epsake" for those who wish to present their mary friends with a small token of remem-

Ir Finar School Book, To teach me, with the of my Instructor, to read and spell words, understand them. By a Friend of Mine. ton; Perkins & Marcin. 1838.

ly recent establishment of the Asser ina; its auspicious commencemen prospect thus far; the immess untry; the peculiar character

it is exhibiting the object, before attempting the analy-

sis. Another peculiarity of this book is, that the spelling lessons are arranged in families or classes, so as to throw an interest into the study of columns of words, and also to assist the memory by the classifioften to convey important moral lessons. As a specimen, we select the following:

Touch not, taste not-rum, brandy, gin, whisky. Touch not, taste not—rum, brandy, gin, whisky wine, cordial, cider, dram, grog, tobacco, snuff, cigar, A very bad railroad—disobedience, bad company, Sabbath breaking, swearing, gambling, drunkard, tippler, knave, vagabond, spendthrift, moneyless, pennyless, rags, tatters, barefaced, bad hours, wasted time, lying, liar, stealing, swindling, shoplifter, theft, thief, waylayer, pickpocket, rogue, arson, ruffan, asassassin, murder, prisoner, juilbird, watchman, constants thief, waylayer, pickpocket, rogue, arson, ruffian, as-assassin, murder, prisoner, jailbird, watchman, consta-ble, jailer, sheriff, court house, trial, judge, juryman, juror, jury, witness, sentence, guilty, penalty, prison, cell, dangeon, iron grates, handeuff, shackles, mana-cles, hard labor, halter, gallows, scaffold, execution,

very forcibly, which is, the disposition to economise, if we may be allowed so to term it-making everything about the book teach something, as for instance, the folio is in both figures and letters, so that, by barely looking at the top of the pages, the scholar may learn his figures to the number of the pages in the books. There are very many other excellencies in this little book, which we have not space to notice. We hope the experiment will be made of introducing it into our primary schools. We also recommend it to those others who teach their children at home. N.

BIBLICAL REPOSITORY FOR OCTOBER.

This number is promptly published as usual, and it contains 267 pages, 25 pages of which are filled with adgment of each reader, we esteem it a privilege eritical notices and miscellaneous intelligence. Art. we whatever influence our opinion may have, to Voluntary Associations. Its object, as the writer ites, is to promote candid and fraternal discussion He considers, at some length, the position, whether bjects of benevolence should be accomplished by the church as a divinely organized body. He inquires what the term church, as thus used, means? Does it signify all the followers of Christ on earth, considered as one body, or a collection of Christians in one place-or the whole body of Christians of one particular denomination taken by itself-or the collective body of Christians of each denomination, living in a particular country-or a part of those who belong to a particular denomination? But the church, consided under some of these aspects could not act at all in the promotion of benevolent objects; and in respect to the other aspects, it would be no more authorized by ripture than voluntary associations. It would is fact be itself a voluntary association. If there is one public association, one divine institution, which is to complish every benevolent object, such an instituon is not found on earth. The union of Christians n a particular denomination is as much a matter of man's devising as a voluntary society. Other objecons to the plan of exclusive ecclesiastical organizans are stated with much clearness and pertinency. The conclusion is, that those who affirm that benevoent works should be undertaken by the church of Christ, and by that only, in an exact ecclesiastical rm, will find the position difficult, embarrassing and

erve College, on Authority as a Source of Moral Oblition. He considers the reasons why authority is cessary as a source of obligation, and what is the est of legitimate authority. The necessity of authorty is shown from the fact that there are many purpoes essential to the government of society, which can not be gained by leaving mankind to the separate desions of each one's intuitive perception. To the eservation of society there must be additional sancons to natural obligation. In order to ascertain the test of legitimate authority, the propriety of the relaion between the sovereign and the subject must be nsulted; there must be competent qualifications; its legislation must not contravene the claims of natural obligation, and it must not conflict with any higher authority.

ART. III. is by Mr. Wm. W. Greenough of Camridge, on the Moeso-Gothic Language, and on the Version of the Bible, made by Ulphilas into that ongue. The article displays much research and accuracy, on a subject which we have never before seen discussed in our periodicals. There is but one voice among the learned as to the value of the version. It precedes that of Jerome, and must be preferred to that by the critics of the New Testament.

the grave of Harriet Newell; traces the of the first two chapters of Matthew, in opposition to seps of infidelity and the vices of Christendom in the views of Mr. Norton, who supposes, on internal a lands; the influence of the Gospel in the grounds, that these chapters are not genuine. We cannot give even a brief analysis of Professor Stuart's ** holy men, whose sum cash and sin is swelled by cursed New England rum;** learned argument. In the series of articles, of which this is the third, good service is done to the Christian cause. Mr. Norton's book is, also, in many respects,

Dr. Mayer of Philadelphia, late Professor in the Theological Seminary at York, Pa, is the author of ART. V. on the Scriptural idea of Angels. It is a discussion which will be read with interest by every one. It is learned and thorough, and yet open to general comprehension. It includes about all which can be strictly stated or inferred from the Scriptures on the

are reviewed in the SIXTH ARTICLE. The anonymous writer takes off his gloves and goes to the work in earnest. He treats her munfully as she aspires to the dignity of being a man, yet not with undue severity. Her books, with some good and commendable things, with some pages of vigorous writing and of manly truth, are among the strangest which have ever appeared, and on morals and religion among the worst. The subject required examination even in a dignified quarterly, and our thanks are due to the writer for the manner in which he has conducted it.

ART. VII. Completes Mr. Landis's exhibition of the views of the early reformers on the doctrines of justification, faith and the active obedience of Christ. We suppose, that many of the readers of the Repository will pass by this subject; yet if they are interested in theological discussions they will not do so. lough we are not among those who think this They need not be afraid of the Latin, for it is all in on so much wiser than all those that have the notes. In this last article, Mr. Landis proves by numerous and fair quotations, that all the first renew; yet we always rejoice at every attempt to formers without one solitary exception, affirmed that ve what is dry and repulsive in the manner of the plain Scriptural doctrine respecting the obedience nicating instruction to the tender mind. So of Christ to be, that we are justified by the death of

with what he is learning, and by its connection | teach, and the incapacity of understanding its spirit. with things already understood by him, stimulates in-luiry and elicits effort. Another principle is, to teach notices which it contains of the most recent literature the word before the letters. This is philosophical on the Pentateuch. Hengstenberg is a learned and powerful writer, but rather uncandid and illiberal. The manner in which he speaks of Gesenius is not re spectful nor Christian.

On the whole, the number answers well to the title of the work, REPOSITORY. It contains essays and cation of ideas rather than sounds. These are so ar- dissertations of permanent value, to be studied and ranged as not only to amuse and excite thought, but preserved. In the miscellany is a letter from Prof. Robinson, which will be read with great interest We learn elsewhere that he will remain another year in Palestine.

> NION; OR, THE DIVIDED CHURCH MADE ONE MR. WILLIS. Having noticed, in a late number your paper, some comments on our course in rela-in to Harris's " Union, or the divided Church made

For the Roston Recorder

tion to Harris's "Union, or the divided Charen made one," lately published by us, we feel that it is due to ourselves, and the public, to state a few facts in the case, in order to correct the wrong impression necessarily made, by the representations of your Keviewer. It is said, that we have "appended notes to the text, and sent it out to the community as Mr. Harris's revised edition of his own work;" converting "a book against sectarianism, into a sectarian book, and thus using the popularity of Mr. Harris as an instrument of extending the very divisions which it was his aim to heal." The work is not sent out as Mr. Harris's recised edition of his own work; under the head of "Publishers Advertisement," it is thus stated—"The Publishers of the American edition, not fully coinciding with some of his, (Mr. Harris') positions, submitted the work, (as they did another of the same author's works, Zebulon, alias Britannia,) to a clerical friend, by whom a few notes have been inserted in the margin, mostly in the shape of interrogations, simply for the purpose of inducing the reader to pause and consider whether the author's views are really sound and scriptural. No alteration has been made in the text, except in one instance, where a quoaim to heal." The work is not sent out as Mr. Har. ede in the text, except in one instance, where a quoation from scripture was corrected, to make it con-orm to the received version. The title page reads, "revised American edition."

The book contains 300 pages. There are in all 16

notes, which generally contain, as is stated in the advertisement, a simple interrogative. Several of these, can have no denominational bearing whatever, and others may apply to one denomination as well as another, and none need necessarily be construed as refering to any particular denomination; and if any of them ational, then it must be evident, from the are of the notes, that the book itself is denomin

Had the writer not "dared to trust himself" to per the closing paragraph, in which he states that "the notes are designed to defeat every effort for Christian union, and to persuade men that no man can belong to the visible church unless he has been immerzed," he would have made one the less "assertions without proof;" for immersion, is no where alluded to in the THE PUBLISHERS.

book. THE PUBLISHERS.
[The volume in question is mishaid, and we cannot at this moment appeal to it for the confirmation of what we have already stated in our notice of Sept. 14. If we made a mistake in calling it "Mr. Harris's revised edition," it was made unintentionally, and we regret it. As to the amount of objections in the state of the nable matter introduced by the American Editor, it is suf-ent to say, it does not concern the matter of fact; the ob-tionable matter is there, as we stated it; and whether it of the Edition, to protest solemnly and carnestly against

THE PEACE CONVENTION.

MR. WILLIS,-The account of the recent " Peace MR. WILLIS,—The account of the recent. "Feace Convention," given in your editorial columns of last week, is, as I suppose correct in its detail of facts, as o what transpired in that anomalous assembly. But think the impression on the mind of the writer was nomewhat different from that of many others in this mmunity. He thinks that the result of this convenion will be to separate, in the minds of the commu-nity, the American Peace Society from the advocates of the no-government system. Now, I think the most natural impression produced upon a reflecting and un-biassed mind will be that the extreme ground taken in he declaration of sentiments adopted by this conven tion, is but the carrying out of the principles adopted by the American Peace Society, as the fundamental article of its constitution, last year. In that article, they deny the right of the magistrate to use the sword which God has put into his hand, to repel foreign in-vasion. It is true, they say they do not meddle with the question of the authority of the magistrate, but only the right of nations to go to war. We have no right, and I certainly have no disposition, to charge right, and I certainly have no disposition, to charge them with holding the no-government theory, so long as they disavow it; yet their disavowal only amounts to this, that they do not apply their principle to the internal policy of nations. From the time this doctrine was first broached by the leading members of that Society, they have been called upon to show the difference in principle between quelling an internal or an external mob with force. But I have never seen the attempt made to discriminate between these cases. They have also been called upon to show that

cases. They have also been canced upon the legitimate tendency of their fundamental principle was not to the very result at which this convention have arrived, (with the exception of the lugging in of the woman question.) This they have never done, to my knowledge; and my impression is, that the com-munity will settle down under the belief that this is munity will settle down under the better that his is the unavoidable conclusion of an argument based upon their premises. These remarks are intended in perfect good will, and with no design to throw obsta-cles in the way of the cause of Peace; for I certainly desire the universal reign of peace on earth and good will among men. H.

EDWARD EVERETT, BEACHUSETTS: A Proclamation,

For a Day of PUBLIC THANKSGIVING and PRAISE. For a Day of PUBLIC THANKSGIVING and PRAISE.

WHEREAS it has long been the established custom of the people of Massachusetts, toward the close of the Year, to unite in public expressions of Gratitude to that GRACIOUS BEING, by whom the Earth is moved in its orbit through the Heavens, and the Seasons, each with its peculiar blessings, are brought forth in their order: I do hereby, with the advice and consent of the Council, appoint THURSDAY, THE TWENTY-NINTH DAY OF NOVEMBER NEXT, as a day of PUBLIC THANKSGIVING AND PRAISE; and I do earnestly recommend that it be kept, according to the practice of our Forefathers, as a day set apart for solemn religious observance, for liberal remembers of the process of the contraction of the cont for selemn religious observance, for theral remembrance of the poor, and for the cultivation of kindly affections among kindred and friends. The People of the Commonwealth are accordingly invited to assemble on that day, in their usual places of worship, and to unite in a heartfelt tribute of thanks to ALMIGHTY Gop, for his numberless mercies;- Especially for that watchful Providence, which, amidst a thousand causes of dissolution, has sustained the wonderful frame-work of our being;—For that renewed exercise of creative power, which has again called forth, from of creative power, which has again called forth, from the lifeless earth, the various productions of vegetable nature, appointed for the food of man; and for the abundance which during the past senson has crowned the labors of the husbandman;—For the absence of pestilential diseases, and the general prevalence of health throughout the country;—For the preservation of peace with foreign nations, and the maintenance of order and quiet in our own community;-For the prospect of returning prosperity in the various branches of active industry;—For the continued enjoyment of the blessings of civil freedom, of constitutional government, and of equal laws impartially administered; ernment, and of equal laws impartially administered;
— For the increasing attention given to the great cause of Education;—For the happy influence of benevolent efforts, made in the spirit of Christian Love, for the relief of every form of human want and suffering, the reformation of vice, and the passal improvement. the should think this little book one of the most suctions in many respects entirely original. The first
consist of words with which children are familiar.

This is a great advantage, because it associates ideas

of Christ to be, that we are justified by the death of christ, whon on account of it we have solution by the death of christ, whon on account of it we have obtained the forgiveness of sins.

ART. VIII. is the conclusion of Hengstenberg's land elevation of the community;—And above all, for the mental improvement of the bridge. The accident was caused by one of the porture of the most success of the Donial of the Mosaic Orifor these and all his mercies,—which, notwithstanding our unworthiness, are daily vouched to us.—
Journal, that the stable attached to the United States
let our hearts be touched for the children of want.

In no way can we so well show our thankfainess as

sitating, in our humble measure, the goodness of | the 15th inst. and that 21 horses were consumed in

work of divine Benevolence.

GIVEN at the Council Chamber at Boston, this twenty-eighth day of September, in the Year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States the sixty-third.

EDWARD EVERETT.

By His Excellency the Governor, with the advic-and consent of the Council. John P. Bigelow, Secretary of the State God save the Commonicealth of Massachusetts.

ECCLESIASTICAL.

ECCLESIASTICAL.

Installed, over the first church in Ware, Sept. 19th,
Rev. Henvey Smyth. Introductory Prayer by
Rev. Mr. Eaten of Hardwick; Sermon by Rev. Mr.
Vaill of Brimfield; Installing Prayer by Rev. Mr.
Fiske of New Braintree; Charge to the Pastor by
Rev. Dr. Snell of North Brookfield; Right Hand of
Fellowship by Rev. Mr. Woodbridge of Ware; Address to the People by Rev. Mr. Whiton of Enfield;
Concluding Prayer by Rev. Mr. Lovell of Phillipston.

[Communicated.

Mr. HENRY S. G. FRENCH, an accepted mission Mr. Henry S. G. French, an accepted missionary of the A. B. C. F. M. was ordained at Concord, N. H. on the 19th Sept. Invocation and Reading of the Scriptures by Rev. D. J. Noyes, of the South Church, Concord; Sermon by Rev. N. Bouton, North Church, Concord; Ordaining Prayer by Rev. A. Burnham, Pembroke; Charge by Rev. C. B. Tracy, Boscawen; Right Hand of Fellowship by Rev. M. Kimball, Hopkinton; Address to the Churches by Rev. E. Hoit, Portsmouth; Closing Prayer by Rev. Mr. Tenney, West Church, Concord.—Comm.

On the last Sabbath in June, the Rev. Dr. Snell, o On the last Sandati in June, the Rev. Dr. Sneil, of North Brookfield, preached a sermon which has been published at the request of his congregation. That Sabbath completed the fortieth year of his ministry, and was the occasion of the discourse. It will doubt-less surprise some to learn that for forty years, with the exception of three Sabbaths in 1813, when the Doctor was disabled by sickness, he "has been laid aside but one and a half days." He has preached 2000 written sermons, several of which have been published. He has generally attended three services on the Sabbath, besides all his occasional and numerons week day labors; and what may perhaps surpris dren, given one son (Professor Snell, of Amherst College) a public, and all the rest of his family a good reger a public, and all the rest of his family a good education, lived in good style and with much hospi-tality, and yet has never received but 400 dollars sal-ary per annum!—Boston Journal.

Summary of News.

Latest from Buenos Ayres and Montevideo.—By the Br. bark Active, Capt. Phillips, we have Buenos Ayres papers to the 21st of July, being several weeks later than before received. After the defeat of the government troops of Montevideo on the 15th June, a commission was appointed on the part of Oribe President of the Republic, to treat with the leader of the Insurgents, Gen. Frucuoso Rivera, with a view to the restoration of peace. The embassy, however, npears to have been unsuccessful, for Capt. Phillips informs us that when he left Montevideo, the insurgent army, 1,500 strong, was within one mile of the city. Business was at a complete stand; the inhabitants being all under arms, and momently expecting an attack. The town of Colonia had capitulated.

From Bermuda - By an arrival from Bermuda From Bermuda.—By an arrival from Bermuda, we have received papers to Sept. 18th. The Royal Gazette of the 11th, a paper which has strongly favored the abolition of slavery in the W. Indies, says:—"We are sorry to learn that not one third of the recently liberated Prædial Apprentices in Jamaica have returned to their work; those who have, are receiving one shilling and eight neare ner day, with all the one shilling and eight pence per day, with all the comforts and privileges which they enjoyed when apprentices. Some of the men ask ten shillings per day for their labor; this rate is quite preposterous, for no Estate in the Island could possibly pay it; and we are assured that some could not afford even ten pence. The women, it seems, are mainly the cause of this disinclination to labor, as they ridicule those whom they find discound to work at generally a ways, and they find disposed to work at reasonable wages, and will not go into the fields themselves; being under the impression that it is not the Governor's wish that they should. The late Apprentices have, by a law of the Colony, a right to their planting grounds for three months from the first of August, and on the proceeds of the half grown crops from these lands, they are now subsisting. This state of affairs, however, cannot last long; something must soon be done, or this splen-did Colony will got rain."—Journal of Commerce.

White Stares.—About 150 white convicts have rrived out at Bermuda from England as a substitute

for the black slaves.

Resignation of Lord Durham.—Advices from Quebec to the 22d of September, furnish the interesting intelligence that Lord Durham has resigned his office of Governor General of the Canadas, and will for the black slaves. office of Governor General of the Canadas, and will leave Quebec on his way home on the 10th inst. in her Majesty's ship Malabar. He adopts this measure in consequence of the proceedings of the British Par-liament, by which the government refused to sustain its ordinances. In an Address to the Delegates from the Lower Province, he remarked that opposition from Lord Brougham and from those acting with him was no more than he might espect, but he was compelled to say that he had been put down—sacrificed by his friends!-those whose duty it was to stand forth in his defence, at a period when his political enenies were using their utmost to destroy him. De-prived of all ability to do anything for Canada, it could be of no use for him to remain longer in the country, and he should leave it as soon as he re-

Mirabeau B. Lamar has been elected President of Texas, to succeed Gen. Houston, whose term of service expires, we believe, in December.

North American Valley .- A writer in the Hesperian, a Western periodical, computes that this tract, lying between the great Lakes, the Alleghany and Rocky Mountains and Guif of Mexico, will contain in two centuries three times the present pupulation of the globe, and that the productiveness of the soil is capable of sustaining five times the present population of the globe.

Venerable Trees .- The New Haven Daily Herald gives the girth of four large elms on the public green, in that place, the average being 14 feet round. The last named tree was one of a pair set out in the year 1688, before the house of the Rev. James Pierpont. Tradition informs us that the house was built for their Pastor by the voluntary contributions of the people, and that one poor man, having nothing else to offer, procured two young elms, and planted them as shade trees before the premises.

Steamer Providence Ashore .- The steamer Prov idence, from New York for Providence, went ashore Tuesday morning, about 7 o'clock, in a fog, within a stone's throw of Benver Tail Light, on the southern point of the island of Canonicut, a few miles S. W. of Newport. The tide was nearly high, and she went well up on the rocks. When the passengers left, part of her false keel had come off, and her floor rose about six inches at every swell of the sen, although we did not learn how much she leaked. She had on board about 400 passengers, including 156 United States seamen, destined to the U. S. ship Ohio, at the Charlestown Navy Yard. These seamen remained on board, under command of a Lieuidence, from New York for Providence, went ashore the characteristic way law. These seamen remained on board, under command of a Lieutenant, who expressed his determination to remain by her and get her off if possible. A part of the other passengers were landed in small boats on the island; but word having been sent to Newport that the P. was ashore, a steam tow-boat, which had just arrived but word naving need sent which had just arrived from Providence for inspection, was despatched to the steamer in distress, and her passengers taken to Providence.—Duily Adv.

New York the other day, with a horse at one end and a drunken Irishman at the other. The horse was altogether the more respectable anima two, for he stood erect in " native dignity," mpanion wallowed in the gutter.

The Banks of New Orleans have resolved to result specie payments on the 1st of January next. This has been effected by the co-operation of the United States Bank, which institution will assist to protect the New Orleans Banks, from the effects of the contant fluctuations in Exchange.

stant fluctuations in Exchange.

The License Law.—In the Police Court, upon complaint of Moses Williams, Andrew Belknap, merchant, was charged with selling ardent spirits in less quantity than fifteen gallons, through Mr. Tyler auctioneer. Mr. Belknap admitted the fact, but disputed the law. Judgment was rendered against him, and he appealed. It is understood that the prosecution was merely a "made case," to test the constitutionality of the law.

Portland Mechanics Fair.—The Mechanics Fair at Portland Mechanics Fair.—The Mechanics Fair at Portland last work met with even greater success than was anticipated. It embraces a great variety of useful and beautiful products of American manufacture, and has been visited by great numbers of persons of both sexes, who have been highly interested in the exhibition.

A Stage Accident.—Early on Thursday morning last, as the Albany mail stage was leaving Greenfeld, while it was yet dark, and as the stage was crossing Green river, near the town, the bridge gave way, and the stage, with the passengers and horses, were precipitated to the bed of the river. Fortunately the passengers escaped without injury. The driver was severely hurt, but it was thought not dangerously. The bridge had been recently in part built anew. The part which failed was that which had not been renewed.

NOTICES.

NOTICES.

Sallon's Home.—The Directors of the Boston Seaman Friend Society propose to hold a public meeting, on Sabbut events. Oct. 7th, in the Marlboro' Chapel, at half past 6. clock, in behalf of the Sallor's Home, an institution established in this city more than two years since, through the hie aity of merchants, and others, for the intellectual and mor improvement of seamen. There will be on the occasion, statement made of the condition, influence & prospects of the institution. The Hon. J. S. Buckhaghah, in connection with the properties of the services will also be taken up in behalf of the Home at the close of the services.

The Annual Meeting of the Boston Fatherless and Widowsky, will be held on Wednesday, Oct. 10, in Phillin Hall, at 3 octors P. M. Members and Ladies interested the object are requested to attend.

HARMONY CONFERENCE.—The Harmony Conference of Churches will hold their Annual Meeting at the Second Con-gregational Church in Millibury, on the 16th and 17th of Co-tober. S. G. BLOKINGHAN, Seriee.

The Essex South Conference of Churches will meet at the Rev. Mr. Niles' Meetinghouse in Marbichead, on the second Wednesday, the 16th of October. Meeting for business 9 o' clock A. M. Public religious exercises, 16 relock A. M. Toppitet, 8-pt. 27, 1858. Jan. F. Nedewes, Clerk.

PILORIN CONFERENCE.—The next meeting of this body will be attended at Handon, on Threaday, October the 16th, at 10 o'clock A. M. and will continue two days.

The Reverend Pastors and the churches connected with the Conference are reminded that at this meeting the cause of Home Missions is usually presented, and that this is the season when the annual contributions are made for this object.

Plymouth, Oct. 1, 1838. 2w ROBERT B. HALL, Clerk.

AMERICAN EDUCATION SOCIETY.-The regular Quarterly

The Fineyard Sound Association will hold its semi-annual neeting in Falmouth, Rev. Mr. Hooker's, on Tuesday the inith day of October next, at 4 o'clock P. M. Sandwich, Sept. 17, 1888.

A. Cobb, Seribe.

The next semi-annual meeting of the South Middlesex Conference of Churches, will be held, by divine permission, at Northboro, on Tosslay and Wednesday the 16th and 17th of October next, in the Meetinghouse of Rev. Mr. Emerson. The pastors and delegates will meet on Tuesday, at 10 A. M. in the Vestry. Public services:—on Tuesday, exeming at 6 o' clock, anniversary of Auxiliary to Mass. Miss. Surface, Wednesday, 10 A. M. anniversary to Auxiliary to Am. Ed. Society. Delegations from the parent Societies are hereby respectfully invited.

JOHN WILDER, Scribe pro tempore.

Concord, Sept. 24, 1838.

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The Taunton and Ficinity Conference of Churches will to not semi-annual meeting in North Middleboro', at Rev. Mr. Colby's Meetinghouse, on the third Tucaday of October, at 2 o'clock in the afternoon.

Norton, kept. 1838.

C. W. Allen, Clerk.

MARRIAGES.

city, on Tuesday evening last, by Rev. Bradley Warren, to Miss Mary Ann Bro On Tuesday morning last, at Grace Church, by the Rt. Rev. Bishop, Griswold, Rev. Thomas M. Clark, Rector of Esq. Mr. George G. Hook, of the firm of E. & G. G. Hook, to Mrs Adeline L. Clapp, eldest daughter of Mr. Frederick C.

om At Jamaica Plain, Mr. George H. Williams, of this city, t

In this city, Mrs. Mary, relict of the late Edward Blanchard, Eaq. aged 73—Mrs. Elizabeth E. wife of Mr. Noah B. Kent, and daughter of J. Dunham, Esq. 23—Mr. John E. Dill, princer, 22—Mrs. Susannah F. Harvey, 48—27th ult. Mr. W. H. Iamilton, 49—Prince Snow, Esq. 68—Mr. John Binney, 57. In New Bedford, 20th ult. Mr. Barney Cory, 61—Mr. William Boreal!

97. 20th ult. Mr. Peter Stanley, 44. He had been unwell a few days previous, but appeared much better on the day of his death, and walked out in the afternoon. Afterward, feeling in some pain, he lay down for a hittle while, and was very shortly after found dead in his bed.

In Foxboro', 23d ult. after a long illness, Mr. Joseph Ever-

In Foxbore, so see that the second of the se

Swine.
Prices—Reef Cattle—Sales were brisk. First quality 7 50; second quality 6 75 a \$7; third quality 5 50 a \$6.
Stores—In good demand. Vearlings \$9 a 14; two year old \$16 a 26; three year old \$22 a 3.
Skeep—Sales brisk at 1 e2, 1 8c, 2 16, 2 50, and 5 25.
Skinine—Last week's prices were fully supported. Lots to peddle at 6 1-2 and 7 1-2; at retail 7 1-2 a 9; old Hogs 7 a 9c

HINTS TO YOUNG MEN.

IN Relation to the Heslith of the Body and Mind. By Dr. Woodward, Physician of the Insane Asylum at Worcester. 24 Ed. improved and enlarged. Published and for sale at TICKNORS, corner of Washington and School streets.

Oct. 5.

P. Memoirs of a French Refugee Family, translated and compiled from the original manuscript of James Fon-ine, by one of his descendants, with as Introduction, by F. Hawkes, D. D. Just published and for safe by CROCKER INEWSTER, 47 Washington street.

My First School Book:

TWO Teach Me, with the help of my Instructor, to read an spell words, and understand them, by a Friend of Mine. Just published and for sale by CROCKER & BREW STER, 47 Washington street.

The Manhattan Collection OF P-alm and Hymn Tunes and Anthems, compiled and composed under the special patronage of the New York Academy of Sacred Music, and adapted to the use of Classes, Choirs and Congregations, with a figured base of the organisty Thomas Hastings, Professor of Musical Elecution, author of Dissertation on Musical Taste, one of the compilers of Musical Sacres, Smirttan Sours, Christian Psalminst, Ac. &c. For of Dissertation on Musical Taste, one of the compilers of M. sical Sacra, Spiritual Songs, Christian Psalmist, &c. &c. Fosale at CROCKER & BREWSTER'S, 47 Washington street.

My First School Book.

I'ST Published and for Sale by WHIPPLE & DAMRELL,
No. 9 Corohill, My First School Book, to teach me,
with the help of my instructor, to read and spell words, and
understand them, by a First of Mine.
"We think that nine-tenths of the labor and disgust of
learning to read may be saved; and that, instead of frowns
and tears, the usual harbingers of learning, cheerfulness and

ABBOTT PENALE ACADEMY,

Andover.

THE sext Quarter of this Institution will commence of Thursday, Oct. Ilith. Instruction in all the English branches, including Sacred Mesic, and Lectural Assences, & per quarter. French, Lain and Greek, on dollar per language.

L. L. LANGSTROTH.

The Apology of an Officer

OR withdrawing from the profession of Arms; Contained in a letter addressed to the King of England, by Thomas Trush, on resigning his commission as a Captein in the Royal Navy, on the ground of the unlawfulness of with a series of letters to a friend, on the Causes and Ecth of War, its Unlawfulness, &c. 8vo. 272 pages, English edit. For sale low, on account of American Peace Society, by WHIPPLE & DAMRELI, No. 9 Cornhill. Oct. 5.

N relation to the health of body and mind. By Dr. Wood, ward, Superintendent of the Insane Hospital, Worcester. For sale by WHIPPLE & DAMRELL, No. 9 Cornhill. 5.

The Juvenile Forget-me-not; A CHRISTMAS, New Year's, and Birth Day Present, for A 18:39; Pleasing and Instructive Stories for Young Children, by Mrs. Hughs, author of Ornaments Discovered, The Cousins, Emma Mortimer, &c. embellished with neat wood engravings; Leisure Hours, amusement for Little Girls' Leisure Hours, by Mary Elliott, do do do; Hemana' Poems, small, avols, embossed, glit, &c. &c. For sale at CROCKER & BREWSTER'S, 47 Washington street. Oct. 5.

Temperance Almanac TOR 1839. The Executive Committee of the Mass. Temp. Union have prepared an almanac containing the usual ables, &c. calculated for the meristian of floaton, which will ready for and about the middle of October, by WHIPPLE DAMRELL, No. 9 Cornhill.

27 It is hoped that the friends of temperance will make forts to give it an universal circulation. The profits are to edevoted to the temperance cause.

CHRISTIAN REVIEW -- NO. XI.

CHRISTIAN REVIEW--NO, XI.

CONTENTS.—I. Life and Character of Hon, Nathaniel

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tions.

In Reverly, 20th uit. Mr. Peter Stanley, 44. He had been mwell a few days previous, but appeared much better on the lay of his death, and walked out in the afternoon. Afterward, feeling in some pain, he had down for a little while, and was very shortly after found dead in his bed.

In Foxboro', 23d uit, after a long illness, Mr. Joseph Everli, 73.

In Povidence, R. I. Mr. Robert Cole, 36, a native of Portland, and on his return to a widowed mother, after an absence of the sease.

See Art Sidney. He fell, or was knocked overboard by the boom. One of the crew was drowned in attempting to save him.

In Bangor, 24th uit. Mr. Isanc C. Hodson, printer, 23.

In Pawlet, Vt. on the 27th Aug. Mr. Daniel Hewlet, a revolutionary soldier, 90.

In New York, Mr. Joseph Stone, late of this city.

In Huntsburg, Ohio, Rev. Ansel Bridgman, 34.

Brighton Market—Monday, Oct. 1, 1838.

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March 9. H. C. C. DEAN, Departury.

n; the ill success of the Roman of all Christendom toward the are a few among many einem-serve to give popularity to a well tic work on the present state and Such a work, we regard that ter having been connected nort are with the Chinese mission, and ich men as Morrison and Milaer u d

THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD .- PSALM 14th. " No God! No God!" The simplest flower That on the wild is found, Shrinks, as it drinks its cup of dew,

And trembles at the sound:
"No God!"—astonished Echo cries
From out her cavern boar,
And every wandering bird that flies
Reproves the Atheist-lore.

The solemn forest lifts its head, The Almighty to proclaim,
The brooklet, on its crystal urn,
Doth leap to grave his name.
High swells the deep and vengeful sea, Along his billowy track,
And red Vesuvius opes his mouth,
To hurl the falsehood back.

The palm-tree, with its princely crest, The cocoa's leafy shade, The bread-fruit, bending to its lord, In yon far island-glade;
The winged seeds, that borne by winds,
The roving sparrows feed,
The melon, on the desert-sands, Confute the scorner's creed.

" No God!" With indignation high The fervent sun is stirr'd, And the pale moon turns paler still, At such an impious word; And from their burning thrones, the Stars Look down with angry eye, Look down with angry eye,
That thus a worm of dust should mock
Eternal Majesty.
L. H. S. Hartford, Ct. July 4, 1838.

From the New York Ob THE RESURRECTION OF THE SAINTS.

Wake! the trump of God is sounding—
Th' archangel's voice the call resounding,
Arise, ye saints, and leave the tomb!
Ye children of your heavenly Father, To Him, from your dispersions gather, The Lord of glory calls you home. Behold the morning break, Death's night is gone analys! Death's night is gone—awake! Hallelujah! Now is prepared Your full reward; THAT day, the last great day is here!

Earth, and sea, and hell, are quaking! Now the redeemed to life are waking; To new and perfect life they rise: Their Saviour comes, in glory's brightness, Before him grace, truth, and uprightness— How fair their crown! how rich the prize! They live with God's dear Son; Their light, his shining throne; Redeemer, thou Givest us now

Sure mansions of eternal peace. Endless praise be our employment,
Through endless life of pure enjoyment:
Treasured in thee what grace unknown!
Our joys are now all hope excelling, New wonders still thou art revealing Our Friend, and God's beloved Son Never to eye appeared, Such things were never heard— Thine the glory! Eternally, Lord to thee, New thanks and honors be addressed.

ALL THINGS BEAUTIFUL.

There's beauty in the Rose—
When first the young bud opens fresh and gay,
What fragrance on each light-winged zephyr flows:
How many a blush these modest leaves display:
There's beauty in the Rose.

There's beauty in the Grove; In the majestic stature of its trees;
In the dark leaves, which its tall branches clothe, And wave in cadence to the passing breeze: There's beauty in the Grove.

There's beauty in the Sky;
In the clear azure of a summer's day:
In rainbow colors, sunset's crimson dyo;
And "stilly night hung in her bright array;"
There's beauty in the S'ty. There's beauty in the Sea; There's beauty in the Sea; In the wild grandeur of its rolling waves; Its untold treasures—costly, fair, and free, That lie deep buried in its coral caves: There's beauty in the Sea.

There's beauty in all things; It's richly stamped on every thing of earth; But richer beauty from that Being beams, Whose unseen leveliness they shadow forth: There's beauty in all things.

Discussion.

For the Boston Recorder.

TO THE REV. RALPH EMERSON, D. D.,

charity to say that the slaveholding members of that General Assembly were either "insincere or self-deceived" in that declaration? The consciences of slaveholdars were not disturbed in the least by this famous act of the General Assembly. It is probable that not one in a thousand ever heard of it. It is almost certain that the ministers did not undertake to enforce it, neither is it probable that they commented on it in their pulpits. They were satisfied to have it appear upon their minutes, because it would tell well in their favor on the other side of the Atlantic, and in the northern States, where as you say, no prothe northern States, where as you say, no pro-slavery man could be supposed to exist. If the ministers had brought up that declaration for discussion, every slaveholder in the church would have revolted from their ministry. No, my dear Sir, the consciences of slaveholders were not disturbed until the abolitionists be-gan to spread before the components the si-LETTER III. Professor in the Theological Seminary at Andover Dear Brother,-1 once more return to your 5th letter, which contains matter of the great-est importance; and if the sentiments there advanced are correct, then, as I before said, the abolitionists are wrong in the measures they have adopted. You say, "If the north is ever to resume her moral influence on the south, it appears to me indispensable, that the south should again hear that same clear, harmonious, unbroken voice;" i. e. the voice "of ever to resume her moral influence on the south, it appears to me indispensable, that the south should again hear that same clear, har-south should again hear that same clear, har-south should again hear that same clear, harsouth should again hear that same clear, harmonious, unbroken voice;" i. e. the voice "of every son of freedom at the north." "And the return of that voice I should expect the more speedily, if every society that wears either the name or the imputed character of anti-slavery, were disbanded and forgotten." In my former letter, I showed, as I think, that the strength of this moral influence of the In my former letter, I showed, as I think, that the strength of this moral influence of the north over the south, on the subject of slavery, must have been very small; for notwithstandleads them to inquire if these things are so. You may be ready to ask why they have not found out the iniquity of their conduct before this? I ask in return, why good men at the north have not found it out long ago? They were not blinded by interest, and therefore were less likely to remain quiet. The influence of wealth in destroying the sensibility of conscience is known to save absence. ing its continual operation, as you assert, slavery has been increasing. Not a single revolting feature of the system has been softened or smoothed down. It has grown stronger by the tears and blood by which it is cemented. The piercing cry of suffering humanity, "so shrill and clear," is wafted on every breeze that blows over the cotton folds and we not blinded by interest, and therefore the color of the state of the system has been softened by the tears and wa. It has grown stronger by the tears and wa. It has grown stronger by the tears and wa. It has grown stronger by the tears and wa. It has grown stronger by the tears and wa. It has grown stronger by the tears and was adjacent to my own place of residence, and the sugar and the

been heard above the din and clamor with which interested men endeavored to drown it. But what has induced the people of the great Empire to utter this voice so unitedly? I answer the organized societies of the abolitionists. There was a period when a death-like silence as to the wrongs and wose of the slaves. future letter. With sincere respect, your friend and brother, S. Osgoop.

Miscellany.

None too Poor to take a Newspaper.

ists. There was a period when a death-like silence as to the wrongs and woes of the slaves, reigned in Great Britain. But a few warmhearted Christian philanthropists, such as Wilberforce, Clarkson, Andrew Thompson, Buxton, Stevens, McCauley and others of the same spirit formed themselves into a society. They denounced the system of colonial slavery as unjust and oppressive. They collected a mass of evidence vectors in the step of the sweet was the state of the sweet was the sweet was the state of the sweet was the sweet was

unjust and oppressive. They collected a mass of evidence respecting the atrocities of the system in the colonies, and spread this evidence before the public, until some feelings of commiseration were excited which led to further enquiry, and finally brought out the majority of the nation against the abominations. The same process was pursued there which is in operation here. They had the same difficulties to encounter that meet us in this country. There was an immense amount of interest em-

here was an immense amount of interest em-odied against them in the mother country.

The friends of the slave were bitterly denounced as troublers of the land; their names were cast out as vile; affidavits were procured from the

planters and magistrates in the islands to

prove that most of the atrocities which were

prove that most of the atrocities which were brought to view, were "abolition lies;" in a word, Sir, every thing was done which interest and selfishness and pride could effect, to keep the nation quiet, and destroy the efforts of the philanthropists. If there had been no organization, the pro-slavery party would have triumphed. A half dozen individuals would have been deives from the fold and slaves. There

been driven from the field and silenced. There would not have been any public meetings, if there had not been associations. There would

have been no opportunity to spread the most appalling and heart-rending facts before the community in a form which defied the base as-saults of interested men. These prime movers, as they are called, wanted to know on what

they could depend; they wished for an expression of the public mind, and they obtained it, by their public meetings. I think that the

same objections against anti-slavery societies which you bring forward, might have been urged against temperance societies. Indeed, they were urged by the opposers. And now I

would ask, if you can suppose that such effects would have been produced in the community if there had been no associations. Did not ec-

clesiastical bodies pass strong resolutions in fa-

of it too, as a beverage, a moral evil. This at first created a great ferment and led men to

examine the subject in a new light, and the result has been most happy. I freely admit,

that there was some show of opposition to sla-

very before the organization of anti-slavery societies. Ecclesiastical bodies at the north, passed resolutions disapproving of the system,

and the famous declaration of the General As-

sembly of the Presbytetian church, to which

you refer, went as far as any abolitionist would ask on the subject. If the members of these churches had acted up to the letter and spirit

of that declaration, they would have taken the ground before the abolitionists of the north. Thousands of respectable men, including many

ministers, must have abandoned the system of

None too Poor to take a Newspaper.

The advantages of newspapers are allowed by almost every one to be manifold. And very numerous are they by whom newspapers are duly appreciated. But there are many, too many by far, who neither subscribe for, nor read them. If such persons could be brought to see the great importance of newspapers, in storing their minds with useful knowledge, and in enlarging their capacities and conceptions, and could be brought to feel the sweet pleasure there is in having them left at their dwellings, and in perusing them, (allowing they are paid for.) they would, I have not the least doubt, become subscribers forthwith. There are four things which more particularly should induce every man to take a good newspaper, viz.: 1. The numerous pecuniary advantages (such as the state of the market, &c.) to be derived from them—2. The information which they contain—3. The pleasure which is conferred by perusing them—4. The desire of patronizing and aiding an instrument which is productive of so much real good to the community at large.

No one can fail of observing, that that man, and

tive of so much real good to the community at large.

No one can fail of observing, that that man, and that family, too, are the most intelligent who have the perusal of a well-edited newspaper. Take, also, that church-member who from week to week sees no religious periodical. How contracted are his views and opinions! How short-sighted and inactive he is. He knows but little of the progress of the gospel, except in the vicinity of his own residence. Go, too, into the farmer's cottage, where is always seen some favorite newspaper, and contrast his family with that of his neighbor, who from month to month, see no such paper,—and methinks a strong contrast will be noticed as to happy and intelligent countenances. This being the case, what man can be destitute, and have his family destitute, of such an important, and at the same time, such a cheap article as a newspaper? Every man, if he desires, can take a newspaper?—and pay for it. "Where there is a will there's a way." I have known men to indulge themselves and families in useless, perhaps injurious, luxuries, but yet thought themselves too poor to provide for them a newspaper. I have known men to stop their religious periodical, because, as they said, they "could not afford to pay for it,"—at the same time they well knew that they expended enormous sums for "those things which profit not," and which might easily be dispensed with. Is not this "paying too dear for the whistle?" Dr. Franklin would have said so. I have heard men, who rightly appreciate the deprived of one meal a day, than of their paper." Yet thousands of others who know not their inestimable value, never think of being possessed of such an article. Men often plead povering the deprived of one meal a day, than of their paper." Yet thousands of others who know not their inestimable value, never think of being possessed of such an article. Men often plead povering the deprived of one meal a day, than of their paper." Yet thousands of others who know not their inestimable value never think of being No one can fail of observing, that that man, and clesiastical bodies pass strong resolutions in favor of temperance, and did not they sound the alarm about the evils and dangers of intemperance? But very little was done to check the sin, until the voluntary association principle commenced. Not a fire was quenched under a distillery, nor a grog shop discontinued in a village, until the temperance reformers took high ground and represented the making and vending of ardent spirits, and the drinking of it too, as a beverage, a moral evil. This at first greated a great formers and led men to per. How many who think themselves on pos-take a newspaper, pay four times as much daily for drink! Miscrable man, thou art poor indeed?" [Ch. Watchman.

AN AGED WRITER ON INFIDELITY. "W—— is a native of Albany, and is about seventy years old. Twenty years of his life he passed at B——, Mass. After this he read passed at B-, Mass. After this he read many works on Infidelity, and also wrote himself in its defence. During the winter of 1837, oc-casional visits from a christian friend, by the mer-cy of God, were a means of weakening his conministers, must have abandoned the system or been disciplined as refractory members. But to what purpose was that declaration? Ministers and lay delegates who composed that body returned home and added to the number of their slaves and continued to buy and sell in the market as before. It is evident, Sir, that they considered their own declaration as a mere nullity, "vox et preterea nibil." Mark how they appear with it was not declarated. idence in the comfortless creed which he had embraced, and he put away his Infidel books. In this state of mind, unsettled and unsatisfied, he remained till the month of August, when a Tract visiter pot into his band, as he sat in the door of his office, the Tract "Act of Faith," requesting that he would read it; "which" says he,
"I consented to do. But I had scarcely gone
through with it, when another was presented. I a mere name, "vox et preterea ninh." Mark how they quarrel with it now, and threaten to nullify, if the assembly shall re-assert, what they once asserted. They now come out openly in defence of slavery, and no Presbytery within a slave state dare to act upon that grave declaration of the General Assembly. I put the question to you, and if you shall deign to make a reignider to me, you may assess it if through with it, when another was presented. I looked upon this circumstance as a special providence. I thought the Lord spoke to me in the Tract the "Act of Faith." They both removed difficulties from my mind. The "Act of Faith showed me clearly what I must do."

"In two or three weeks he appeared to find some rest. The exercises of his mind, during that time, I will not attempt to describe. A mountain of sin seemed to lie upon his soul; and if he looked up, the heavens were brass. make a rejoinder to me, you may answer it if you please, would it be any great breach of charity to say that the slaveholding members

where the time, I will not attempt to describe. A mountain of sin seemed to lie upon his soul; and if he looked up, the heavens were brass. Now his language is, "I do think I have found the true religion. I feel at times, as happy as ever one was. I would not return to the choos I have been in for a thousand worlds. The Bible appears the only book. I did not understand it, but now I do. I have not the least desire to go back. I had rather die."—Report of Am. Tract Society.

WHEATON FEMALE SEMINARY, at Norton, Mass.

WHEATON FEMALE SEMINARY, at Norton, Mass.

WHEATON FEMALE SEMINARY, at Norton, consisting of two quarters of eleven weeks each, and separated by a short quarters, will comment on Wednesday the bit day of November, under the care of Mass. R. Kstuart, as Principal. Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be given, and to those who may particularly desire it, in Instruction in Vocal Gussell will be pread in Instruction in Vocal Gussell will be and in Instruction in Vocal Gussell will be and in Instruction in Vocal Gussell will be water for the care of Mass. E. R. Kstuart, as Principal.

Takes Control of the Care of Mass.

Takes Control of the Ca

A PROFANE SCOTCHMAN.

Rev. Mr. Rawson, agent in Albany, gives the narrative of J. Y., a Scotchman, who had im-bited habits of drinking, Sabbath-breaking, and profaneness, all grafted upon Universalism, and thus had reduced himself to poverty. For abuse of his family he was thrown into a jail where Tracts are frequently presented by the visiters. my dear Sir, the consciences of slaveholders were not disturbed until the abolitionists began to spread before the community the sin of holding men as mere chattels. So long as there remained a practical indifference to the subject, in the religious community, they remained at ease. So did Herod under the preaching of John while he confined his discourse to generals; but when he attacked his darling lusts, and denounced the judgment of God against him, he manifested his displeasure.

It is formly he was thrown into a jail where Tracts are frequently presented by the visiters. He received one and being sober read it. Its truth impressed his mind and conscience. He received one and being sober read it. Its was released from prison, but continued so wretched that he meditated putting an end to his own life. His thoughts were soon turned to the long suffering of God towards him; and some other commentary on this portion of the seminary building, and some other to the long suffering of God towards him; and denounced the judgment of God against him, he manifested his displeasure.

It is formly he was thrown into a jail where Tracts are frequently presented by the visiters. The Bible lessons for the term will commence on Wednesday, Oct. 31, and close on Tuesday, April 6, embracing a period of twenty-four weeks. The Bible lessons for the term will commence on Wednesday, Oct. 31, and close on Tuesday, April 6, embracing a period of twenty-four weeks. The Bible lessons for the term will commence on Wednesday, Oct. 31, and close on Tuesday, April 6, embracing a period of twenty-four weeks. The Bible lessons for the term will commence on Wednesday, Oct. 31, and close on Tuesday, April 6, embracing a period of twenty-four weeks. The Bible lessons for the term will commence on Wednesday, Oct. 31, and close on Tuesday, April 6, embracing a period of twenty-four weeks. The Bible lessons for the term will commence on Wednesday, Oct. 31, and close on Tuesday, April 6, embracing a period of twenty-four weeks. The Bible can be rea

> he warned with great solemnity, and who has since publicly professed Christ. His attention was directed to others of his associates, and "in one family the father, mother, and a daughter, are now cherishing hopes in Christ through the faithfulness of this friend, who is anxious to improve every opportunity to converse with those he had formerly helped on to ruin. J. Y. and

said to ns,—" Gentlemen, I am sixty-five years old. Thirty-five of these years have been spent in indisposition; that sobers a man; that makes him think; that corrects many of the opinions which he might have entertained in former years. It has done so with me. I have been accustomed every morning alone to read for two hours in the Bible before breakfast—and if a man reads that book as he ought to do, he in some measure becomes inspired by it." His Royal Highness then went on to give some comments on different passages of the Scriptures. He is a distinguished linguist; and the first thing we did when we visited him in Kensington, wasto go to his library, which consists of 1500 copies of the Bible in all languages and editions, heing the most perfect collection certainly in this kingdom, and perhaps the most perfect the world; its cost is estimated at £40,000 or £50,000. His Royal Highness commented on a passage quoted form fasiah by the apostle in his epistle to the Corinthians, "Denth is swallowed up in victory." The root of the word victory, he ob-

thank you for the definition; I like it much. Served, ought properly to be translated eternity; This "beau ideal" shall furnish matter for a so that the more correct reading of the passage so that the more correct reading of the passage would be, "Death is swallowed up in cieruity." I mention this to show that his Royal Highness is not a mere cursory or formal reader of the Bible, but that he thinks deeply of what he reads. -Eng. Bap. Mag.

> ALWAYS.HAPPY.—An Italian Bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his Episcopal functions, without betraying the least impatience. One of his intimate friends, who highly admired those virtues which he thought it impossible to imitate, once asked the prelate if he could communicate the secret of being always easy, "Yes," replied the old man, "I can teach you my secret, and with great facility: it consists in making a right use of my eyes." His friend begged of him to explain himself. "Most willingly," returned the Bishop. "In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there; I ALWAYS, HAPPY .- An Italian Bishop struggled my principal business here is to get there; I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred: I then look abroad into the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus, I learn where true happiness is placed-where all our cares must end, and what little reason I have to repine o

ANECDOTES OF DR. RUSH .- On Preaching. ANECDOTES OF DR. RUSH.—On Preaching.
—The Doctor once informed me that when he was a young man, he had been invited on some occasion to dine in company with Robert Morris, Esq. a man celebrated for the part he took in the American Revolution. It so happened that the company had waited some time for Mr. Morris, who, on his appearance, apological for detailing them between the best he had been seen to be a some time for Mr. Morris, who, on his appearance, apological for detailing them between the best he had been seen as the company of the seen as the se Mr. Morris, who, on his appearance, apologized for detaining them, by saying that he had been engaged in reading a sermon of a clergyman who had just gone to England to receive orders. "Well, Mr. Morris," said the Dr. "how did you like the sermon? I have heard it extolled." "Why, Doctor," said he, "I did not like it at all. It is too smooth and tame for me." "Mr. Morris," replied the Doctor, "what sort of sermon do you like?" "Ilike, sir," replied Mr. Morris, "that preaching which drives a man up in the corner of ing which drives a man up in the corner of his pew, and makes him think the devil is af-ter him."

THE SAVIOUR'S PASSION. - All creatures in The Saviour's Passion.—All creatures in heaven and in earth are moved at our Saviour's passion. The sun in heaven shrinking in his light, the earth trembling under it, the very stones cleaving in sunder, as if they had sense and sympathy in it; shall sinful men alone be unmoved by it; they to whom it appertained, and for whom it procured unspeakable blessings?—Bishop Andrews.

CHRISTIAN CONVERSATION .- I remember to have read, that when the famous Bishop Usher and Dr. Preston, who were intimate friends, were talking together, after much discourse of learning and other things, the bishop would say, "Come, doctor, one word of Christ now before we part." -- M. Henry.

ATHEISM .- The great difficulty which the whole of the divine revelation has to meet, is atheism: and its whole object is to bring back man to his first impressions of a God. This one point comprehends the whole of man's recovery; as does atheism the whole of man's

eovery; as does athersm the whole of man's apostacy.—Hallyburton.

Every plant, and every atom, as well as every star, bear witness of a Deity, and oppose the atheist.

the atheist.
INCENDIABLES IN WASHINGTON.—In investigating the recent attempts to fire the city of Washington, the police have arrested a negro boy, about 11 years of age, who acknowledges that he made an attempt in one instance, and alleges that he was instigated to it by "Old Billy," a wood-sawyer. Old Billy is free, and bears a good character. As he is free, the evi-dence of a slave cannot be received against him, and while the boy is fully committed, the free negro is detained for further examination.

THE Winter Term will commence on the first Wednesday (7th) of November, to continue 22 weeks. The French language is tangut by a native French gutteman, and each scholar in this department has the benefit of his instructions one hour each day. For terms and other particulars, see the "Ontline," and the Catalogue for the current year, which will be forwarded to any applicant.

Greenfield, Sept. 14, 1838.

Greenfield, Sept. 14, 1838.

Greenfield, Sept. 14, 1838.

IPSWICH FEMALE SEMINARY.

LECTURES.

A Ts numerous meeting of gentlemen, held, several weeks since, at the room of the American Institute of Instruction, the subject of early education was considered. The Hou, Horace Mann, by whom the meeting was called, presided.

ded.

After an evening of carnest discussion and mature deliberation, it was voted, unanimously, that a series of fectures be procured, on subjects connected with primary instruction. A Committee was appointed to make the necessary arrangements, who have diligently attended to the duty, and leg leave to anounce a series of twelve or more free lectures, to be delivered, one a week, on Wednesday afternoons. They have engaged, for the purpose, a beautiful and commodious Hall in Tremont Row, nearly opposite the Savings Bank.

The first lecture will be given by Mr. G. B. Emerson. All persons interested in primary instruction, and especially those engaged in school teaching, are respectfully invited to attend. Of the subjects and names of other lecturers, due notice will be given hereafter.

S. E. HOWE.

Committee of Section 1.1.

otice will be given hereafter.

G. F. THAYER,

S. G. HOWE,

Sept. 21, 4w. H. W. CARTER,

Arrangements.

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